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A

LIBRARY OF FATHERS

OF THE

HOLY CATHOLIC CHURCH,

ANTERIOR TO THE DIVISION OF THE EAST AND WEST:

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.

YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. *Isaiah* xxx. 20.

OXFORD,
JOHN HENRY PARKER;
F. AND J. RIVINGTON, LONDON.
MDCCCLI.

TO THE MEMORY

OF THE

MOST REVEREND FATHER IN GOD

WILLIAM

LORD ARCHBISHOP OF CANTERBURY,

PRIMATE OF ALL ENGLAND,

FORMERLY REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD,

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THE

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON THE

GOSPEL OF ST. MATTHEW,

TRANSLATED,

WITH NOTES AND INDICES.

PART III. HOM. LIX.—XC.

OXFORD,
JOHN HENRY PARKER;
F. AND J. RIVINGTON, LONDON.
MDCCCLI.

BAXTER, PRINTER, OXFORD.

PREFACE.

The Homilies of St. Chrysostom on St. Matthew were undoubtedly delivered at Antioch, (see Hom. vii. p. 105.) and probably in the latter part of the time during which he preached as a Presbyter. Montfaucon considers his little mention of the sin of swearing a sign of his having accomplished some reformation on that point by his previous exertions. In the Homilies delivered from 386 to 388, it is a constant topic; and the Homilies known to belong to that date are so numerous, as scarcely to leave room for such a series as the present. These, however, contain very little to mark the period to which they belong. The argument from his reference to dissensions some time gone by, possibly those between St. Meletius and Paulinus and Evagrius, in commenting on St. Matt. xxiii. 6. is not very conclusive.

A modern reader must sometimes be struck with finding in St. Chrysostom a kind of criticism, which we are apt to think belongs only to later times. His main object, however, is moral, and he searches out with diligence both the meaning and the applications of particular passages, usually concluding with an eloquent exhortation to some special virtue. Some of the most remarkable of these exhortations are on the subject of Almsgiving, which he seems to have pressed with success at last. His calculation in Hom. lxvi. as to what might be done, is somewhat curious. In the end of Hom. lxxxviii. he demands a reformation as the condition of his entering on the controversy with Infidels. In the next Homily he discusses the evidence of the Resurrection

with nearly the same arguments as would still be used against an objector.

The Theatres are the theme of his frequent reprobation, and the Monks of the mountains near Antioch of his praise. In Hom. lxix. and lxx. he describes their mode of life as an edifying example to all. He frequently attacks the Anomœan or extreme Arian Heresy, and sometimes also the Manichean. It is perhaps worth while to recollect the nearly contemporaneous prevalence of Manicheism in the West, as it appears in the early history of St. Augustine. In Hom. lxxxvi. there are some remarks on the device of Satan by which evil is introduced by little and little, which are worthy of consideration as applicable to the growth of erroneous doctrine and practice within the Church.

For all information with respect to the Text and Manuscripts of these Homilies, the learned reader is referred to the Greek Edition of Mr. Field, which has been of great service, as affording a safe basis for the Translation. The paucity of materials possessed by Savile, and the carelessness of the Benedictine Editor, had left much room for improvement by a judicious and faithful use of the existing copies. It may now at last be hoped, that we have a Text very closely approximating to the genuine work of the Author.

For the Translation, the Editors are indebted to the Rev. Sir George Prevost, M.A. of Oriel College, and for the Index to the Rev. J. E. Tweed, M.A. of Christ Church, Oxford. It will be their endeavour to complete the Commentaries of St. Chrysostom on the New Testament, by bringing out the remainder of the Homilies on the Acts of the Apostles, and those on the Epistle to the Hebrews, as soon as they are able. In both instances, however, the corrupt state of the Text has occasioned some difficulty and delay.

C. M.

Oxford,
Advent, 1851.

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HOMILY LXIX.

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Matt. xxii. 1—14.

And Jesus answered and spake again in parables. The Kingdom of Heaven is like unto a certain king, which made a marriage for his son; and sent forth his servants to call them which were bidden to the wedding; and they would not come. Again, he sent forth other servants,

saying, Tell them which are bidden, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. And he said to the servants, Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen.

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HOMILY LXXII.

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Matt. xxiii. 1—3.

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HOMILY LXXIII.

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HOMILY LXXIV.

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HOMILY LXXV.

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And Jesus went from the temple, and departed. And His disciples came to Him to shew Him the buildings of the temple. And He answered and said unto them, See ye not all these things? Verily I say unto you, there shall not be left one stone upon another, that shall not be thrown down.

HOMILY LXXVI.

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Then let them which be in Judæa flee into the mountains. And let him that is on the housetop not come down to take any thing out of his house. Neither let him which is in his field return back to take his clothes.

HOMILY LXXVII.

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Matt. xxiv. 32, 33.

Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leares, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.

HOMILY LXXVIII.

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Matt. xxv. 1—30.

Then shall the kingdom of Heaven, He saith, *be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom. But five of them were wise, and the other five foolish, which took not,* He saith, *oil.*

Then, while the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him. And the five arose, and being in perplexity, said to the wise, Give us of your oil. But they consented not, saying, Not so, lest there be not enough for us and you; go to them that sell, and buy.

And while they were gone for this, the Bridegroom came, and those went in; but these came afterwards, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day, nor the hour.

Then He spake again another parable. A man tra-

velling into a far country, called his own servants, and delivered unto them his goods; to one five talents, to another two, to another one, to every man according to his several ability, and took his journey. Then, when the two had brought him the double, he that had been entrusted with the one talent brought it alone, and being blamed saith, I knew that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and hid thy talent; lo! there thou hast that is thine. His Lord answered and said, Thou wicked servant, thou knewest that I reap where I have not sown, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I might have received mine own with usury. Take therefore the talent from him, and give it to him that hath ten talents. For to him that hath shall be given, and he shall have more abundantly; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

HOMILY LXXIX.

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Matt. xxv. 31—41.

When the Son of Man shall come in the glory of His Father, and all the holy Angels with Him, then shall He sit, saith He, *upon the throne of His glory, and He shall divide the sheep from the kids; and the one He will accept, because they fed Him, when an hungred, and gave Him drink when thirsty, and took Him in when a stranger, and clothed Him when naked, and visited Him when sick, and came to see Him when in prison: and He will give the kingdom to them.* But the others, *accusing them for the opposite things, He will send into the eternal fire, prepared for the devil and his angels.*

HOMILY LXXX.

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Matt. xxvi. 6, 7.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His Head, as He sat at meat.

HOMILY LXXXI.

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Matt. xxvi. 17, 18.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we prepare for Thee to eat the Passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples.

HOMILY LXXXII.

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Matt. xxvi. 26—28.

And as they were eating, Jesus took bread, and gave thanks, and brake it, and gave it to the disciples, and said, Take, eat; This is My Body.

And He took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it; This is My Blood of the New Testament, Which is shed for many, for the remission of sins.

HOMILY LXXXIII.

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Matt. xxvi. 36—38.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the Disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be very sorrowful and very heavy: and He saith unto them, My Soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me.

HOMILY LXXXIV.

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Matt. xxvi. 51—54.

And, behold, one of them which were with Jesus stretched forth his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

Then said Jesus unto him, Put up again thy sword unto his place, for all they that take the sword, shall perish by the sword. Thinkest thou that I cannot pray to My Father, and He shall presently give me more than twelve legions of angels? How then should the Scriptures be fulfilled that thus it must be?

HOMILY LXXXV.

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Matt. xxvi. 67, 68.

Then did they spit in His Face, and buffeted Him, and others smote Him with the palms of their hands, saying, Prophesy unto us, Thou Christ, who is he that smote Thee?

HOMILY LXXXVI.

Page 1126.

Matt. xxvii. 11, 12.

And Jesus stood before the governor; and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing.

HOMILY LXXXVII.

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Matt. xxvii. 27—29.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers; and they stripped Him, and put on Him a purple robe; and when they had platted a crown of thorns, they put it on His Head, and a reed in His Right Hand; and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

HOMILY LXXXVIII.

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Matt. xxvii. 45—48.

Now from the sixth hour there was darkness over all the earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, and said, Eli, Eli, lima sabachthani? that is to say, My God, My God, why hast Thou forsaken Me? Some of them that stood there, when they heard that, said, This Man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

HOMILY LXXXIX.

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Matt. xxvii. 62—64.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His Disciples come and steal Him away, and say to the people, He is risen from the dead: so the last error should be worse than the first.

HOMILY XC.

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Matt. xxviii. 11—14.

Now when they were going, behold, some of the watch came into the city, and declared unto the chief priests all the things that were done. And when they had assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept, and if this come to the governor's ears, we will persuade him, and secure you.

HOMILY LIX.

MATT. xviii. 7.

Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh.

"AND if *it must needs be that offences come*," (some one of our adversaries may perchance say,) why doth He lament over the world, when He ought rather to afford succour, and to stretch forth His hand in its behalf? For this were the part of a "Physician, and a Protector, whereas the other might be looked for even from any ordinary person."

What then could we possibly say, in answer to so shameless a tongue? nay what dost thou seek for equal to this healing care of His? For indeed being God He became Man for thee, and took the form of a slave, and underwent all extremities, and left undone none of those things which it concerned Him to do. But inasmuch as unthankful men were nothing the better for this, He laments over them, for that after so much fostering care they continued in their unsoundness.

It was like as if over the sick man, that had had the advantage of much attendance, and who had not been willing to obey the rules of the physician, any one were to lament and say, "Woe to such a man from his infirmity, which he has increased by his own remissness." But in that case indeed there is no advantage from the bewailing, but here this too is a kind of healing treatment to foretel what would be, and to lament it. For many oftentimes, though, when advised, they were nothing profited, yet, when mourned for, they amended.

Homil. LIX. 1.

For which reason most of all He used the word *Woe*, thoroughly to rouse them, and to make them in earnest, and to work upon them to be wakeful. And at the same time He shews forth the good will He had towards those very men and His own mildness, that He mourns for them even when gainsaying, not taking mere disgust at it, but correcting them, both with the mourning, and with the prediction, so as to win them over.

But how is this possible? he may say. For if *it must needs be that offences come*, how is it possible to escape these? Because that the offences come indeed must needs be, but that men should perish is not altogether of necessity. Like as though a physician should say, (for nothing hinders our using the same illustration again,) It must needs be that this disease should come on, but it is not a necessary consequence that he who gives heed should be of course destroyed by the disease. And this He said, as I mentioned, to awaken together with the others His disciples. For that they may not slumber, as sent unto peace and unto untroubled life, He shews many wars close upon them, from without, from within. Declaring this, Paul said, *Without were fightings, within were fears*[1]; and, *In perils among false brethren*[2]; and in his discourse to the Milesians too He said, *Also of yon shall some arise speaking perverse things*[3]; and He Himself too said, *The man's foes shall be they of his own household*[4]. But when He said, *It must needs be*, it is not as taking away the power of choosing for themselves, nor the freedom of the moral principle, nor as placing man's life under any absolute constraint of circumstances, that He saith these things, but He foretels what would surely be; and this Luke hath set forth in another form of expression, *It is impossible but that offences should come*[5].

[1] 2 Cor. 7, 5.
[2] ib. 11, 26.
[3] Acts 20, 30.
[4] Matt. 10, 36.
[5] Luke 17, 1.

But what are the offences[6]? The hindrances on the right way. Thus also do those on the stage call them that are skilled in those matters, them that distort their bodies.

[6] σκάνδαλα

It is not then His prediction that brings the offences; far from it; neither because He foretold it, therefore doth it take place; but because it surely was to be, therefore He foretold it; since if those who bring in the offences had not been minded to do wickedly, neither would the offences have

come; and if they had not been to come, neither would they have been foretold. But because those men did evil, and were incurably diseased, the offences came, and He foretels that which is to be. MATT. XVIII. 7.

But if these men had been kept right, it may be said, and there had been no one to bring in an offence, would not this saying have been convicted of falsehood? By no means, for neither would it have been spoken. For if all were to have been kept right, He would not have said, *it must needs be that they come*, but because He foreknew they would be of themselves incorrigible, therefore He said, the offences will surely come.

And wherefore did He not take them out of the way? it may be said. Why, wherefore should they have been taken out of the way? For the sake of them that are hurt? But not thence is the ruin of them that are hurt, but from their own remissness. And the virtuous prove it, who, so far from being injured thereby, are even in the greatest degree profited, such as was Job, such as was Joseph, such as were all the righteous, and the Apostles. But if many perish, it is from their own slumbering. But if it were not so, but the ruin was the effect of the offences, all must have perished. And if there are those who escape, let him who doth not escape impute it to himself. For the offences, as I have said, awaken, and render more quicksighted, and sharper, not only him that is preserved; but even him that hath fallen into them, if he rise up again quickly, for they render him more safe, and make him more difficult to overcome; so that if we be watchful, no small profit do we reap from hence, even to be continually awake. For if when we have enemies, and when so many dangers are pressing upon us, we sleep, what should we be if living in security. Nay, if thou wilt, look at the first man. For if having lived in Paradise a short time, perchance not so much as a whole day, and having enjoyed delights, he drove on to such a pitch of wickedness, as even to imagine an equality with God, and to account the deceiver a benefactor, and not to keep to one commandment; if he had lived the rest of his life also without affliction, what would he not have done?

[2.] But when we say these things, they make other

Homil. LIX. 2.

objections again, asking, And why did God make him such? God did not make him such, far from it, since then neither would He have punished him. For if we in those matters in which we are the cause, do not find fault with our servant, much more will not the God of all. "But whence did this come to pass?" one may say. Of himself and his own remissness. "What means, of himself?" Ask thyself. For if it be not of themselves the bad are bad, do not punish thy servant nor reprove thy wife for what errors she may commit, neither beat thy son, nor blame thy friend, nor hate thine enemy that doth despite to thee: for all these deserve to be pitied, not to be punished, unless they offend of themselves. "But I am not able to practise self-restraint," one may say. And yet, when thou perceivest the cause not to be with them, but of another necessity, thou canst practise self-restraint. When at least a servant being taken with sickness doth not the things enjoined him, so far from blaming thou dost rather excuse him. Thus thou art a witness, that the one thing is of one's self, the other not of one's self. So that here too, if thou knewest that he was wicked from being born such, so far from blaming, thou wouldest rather have shewn him indulgence. For surely, when thou makest him allowance for his illness, it could not be that thou wouldest have refused to make allowance for God's act of creation, if indeed he had been made such from the very first.

And in another way too it is easy to stop the mouths of such men, for great is the abounding power of the truth. For wherefore dost thou never find fault with thy servant, because he is not of a beautiful countenance, that he is not of fine stature in his body, that he is not able to fly? Because these things are natural. So then from blame against his nature he is acquitted, and no man gainsays it. When therefore thou blamest, thou shewest that the fault is not of nature but of his choice. For if in those things, which we do not blame, we bear witness that the whole is of nature, it is evident that where we reprove, we declare that the offence is of the choice.

Do not then bring forward, I beseech thee, perverse reasonings, neither sophistries and webs slighter than the spider's, but answer me this again; Did God make all men?

It is surely plain to every man. How then are not all equal in respect of virtue and vice? whence are the good, and gentle, and meek? whence are the worthless and evil? For if these things do not require any purpose, but are of nature, how are the one this, the others that? For if by nature all were bad, it were not possible for any one to be good; but if good by nature, then no one bad. For if there were one nature of all men, they must needs in this respect be all one, whether they were to be this, or whether they were to be that. MATT. XVIII. 7.

But if we should say that by nature the one are good, the other bad, which would not be reasonable, (as we have shewn); these things must be unchangeable, for the things of nature are unchangeable. Nay mark. All mortals are also liable to suffering; and no one is free from suffering, though he strive without end. But now we see of good many becoming worthless, and of worthless good, the one through remissness, the other by earnestness; which thing most of all indicates that these things do not come of nature.

For the things of nature are neither changed, nor do they need diligence for their acquisition. For like as for seeing and hearing we do not need labour, so neither should we need toils in virtue, if it had been apportioned by nature.

"But wherefore did He at all make worthless men, when He might have made all men good? Whence then are the evil things?" saith he. Ask thyself; for it is my part to shew they are not of nature, nor from God.

"Come they then of themselves?" he saith. By no means. "But are they unoriginated?" Speak reverently, O man, and start back from this madness, honouring with one honour God and the evil things, and that honour the highest. For if they be unoriginate they are mighty, and cannot so much as be plucked up, nor pass into annihilation. For that what is unoriginate is imperishable, is surely manifest to all.

[3.] And whence also are there so many good, when evil hath such great power? how are they that have an origin stronger than that which is unoriginate?

"But God destroys these things," he saith. When? And how

Homil. LIX. 3.

will He destroy, what are of equal honour, and of equal strength, and of the same age, as one might say, with Himself?

Oh malice of the devil! how great an evil hath he invented! With what blasphemy hath he persuaded men to surround God! with what cloke of godliness hath he devised another profane account? For desiring to shew, that not of Him was the evil, they brought in another evil doctrine, saying, that these things are unoriginate.

"Whence then are evils?" one may say. From willing and not willing. "But the very thing of our willing and not willing, whence is it?" From ourselves. But thou dost the same in asking, as if when thou hadst asked, whence is seeing and not seeing? then when I said, from closing the eyes or not closing the eyes, thou wert to ask again; the very closing the eyes or not, whence is it? then having heard that it was of ourselves, and our will, thou wert to seek again another cause.

For evil is nothing else than disobedience to God. "Whence then," one may say, "did man find this?" "Why, was it a task to find this? I pray thee." "Nay, neither do I say this, that this thing is difficult; but whence became he desirous to disobey." "From remissness. For having power for either, he inclined rather to this."

But if thou art perplexed yet and dizzy at hearing this, I will ask thee nothing difficult nor involved, but a simple and plain question. Hast thou become some time bad? and hast thou become some time also good? What I mean, is like this. Didst thou prevail some time over passion, and wast thou taken again by passion? Hast thou been overtaken by drunkenness, and hast thou prevailed over drunkenness? Wast thou once moved to wrath, and again not moved to wrath? Didst thou overlook a poor man, and not overlook him? Didst thou commit whoredom once? and didst thou become chaste again? Whence then are all these things? tell me, whence? Nay if thou thyself do not tell, I will say. Because at one time thou didst restrain thyself and strive, but after that thou becamest remiss and careless. For to those that are desperate, and are continually in wickedness, and are in a state of senselessness, and are mad,

and who are not willing so much as to hear what will amend them, I will not even discourse of self restraint; but to them that have been sometimes in the one, and sometimes in the other, I will gladly speak. Didst thou once take by violence the things that belonged not to thee; and after this, subdued by pity, didst impart even of thine unto him that was in need? Whence then this change? Is it not quite plain it is from the mind, and the choice of will? MATT. XVIII. 7.

It is quite plain, and there is no one who would not say this. Wherefore I entreat you to be in earnest, and to cleave to virtue, and ye will have no need of these questions. For our evils are mere names, if we be willing. Inquire not then whence are evils, neither perplex thyself; but having found that they are from remissness only, flee the evil deeds.

And if any one should say, that these things come not from us; whenever thou seest him angry with his servants, and provoked with his wife, and blaming a child, and condemning them who injure him, say to him, how then saidst thou, that evils come not from us? For if they be not from us, wherefore dost thou find fault? Say again; is it of thyself thou revilest, and insultest? For if it be not of thyself, let no man be angry with thee; but if it be of thyself, of thyself and of thy remissness are thy evil deeds.

But what? thinkest thou there are some good men? For if indeed no man is good, whence hast thou this word? whence are praises? But if there are good men, it is quite plain that they will also reprove the bad. Yet if no one is voluntarily wicked, nor of himself, the good will be found to be unjustly reproving the bad, and they themselves too will be in this way bad again. For what can be worse than to subject the guiltless to accusations? But if they continue in our estimation good men, though reproving, and this especially is a proof of their goodness, even to the very fools it is hereby plain, that no one is ever by necessity bad.

But if after all this thou wouldest still enquire, whence are evils? I would say, from remissness, from idleness, from keeping company with the bad, from contempt of virtue; hence are both the evils themselves, and the fact that some enquire, whence are the evils. Since of them surely who do right no one enquires about these things, of them that are

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purposed to live equitably and temperately; but they, who dare to commit wicked acts, and wish to devise some foolish comfort[1] to themselves by these discussions, do weave spiders' webs.

[1] παραμυθίαν, Field.

But let us tear these in pieces not by our words only, but by our deeds too. For neither are these things of necessity. For if they were of necessity, He would not have said, *Woe to the man, by whom the offence cometh.* For those only doth he bewail, who are wicked by their choice.

v. 7.

[2] δι' οὗ.

And if He saith 'by whom[2],' marvel not. For not as though another were bringing in it by him, doth He say this, but viewing him as himself causing the whole. For the Scripture is wont to say, "by whom," for "of whom;" as when it saith, *I have gotten a man by God*[3], putting not the second cause, but the first; and again, *Is not the interpretation of them by God*[4], and, *God is faithful, by whom ye are called unto the fellowship of His Son*[5].

[3] Gen. 4, 1. LXX.

[4] Gen. 40, 8.

[5] 1 Cor. 1, 9.

[4.] And that thou mayest learn that it is not of necessity, hear also what follows. For after bewailing them, He saith,

v. 8. 9.

If thy hand, or thy foot offend thee, cut them off, and cast them from thee: for it is better for thee to enter into life halt or maimed, rather than having two hands or feet to be cast into the fire. And if thy right eye offend thee, pluck it out; it is better for thee to enter into life with one eye, than having two eyes to be cast into the furnace of fire; not saying these things of limbs; far from it; but of friends, of relations, whom we regard in the rank of necessary members. This He had both said further back, and now He saith it. For nothing is so hurtful as bad company. For what things compulsion cannot, friendship can often effect, both for hurt, and for profit. Wherefore with much earnestness He commands us to cut off them that hurt us, intimating these that bring the offences.

Seest thou how He hath put away the mischief that would result from the offences? By foretelling that there surely will be offences, so that they might find no one in a state of carelessness, but that looking for them men might be watchful. By shewing the evils to be great, (for He would not have said without purpose, *Woe to the world because of the offences*, but to shew that great is the mischief therefrom,) by lamenting again in stronger terms over him that

brings them in. For the saying, *But woe to that man*, was that of One shewing that great was the punishment, but not this only, but also by the comparison which He added He increased the fear. MATT. XVIII. 7.

Then He is not satisfied with these things, but He sheweth also the way, by which one may avoid the offences.

But what is this? The wicked, saith He, though they be exceeding dear friends to thee, cut off from thy friendship.

And He giveth a reason that cannot be gainsaid. For if they continue friends, thou wilt not gain them, but thou wilt lose thyself besides; but if thou shouldest cut them off, thine own salvation at least thou wilt gain. So that if any one's friendship harms thee, cut it off from thee. For if of our own members we often cut off many, when they are both in an incurable state, and are ruining the rest, much more ought one to do this in the case of friends.

But if evils were by nature, superfluous were all this admonition and advice, superfluous the precaution by the means that have been mentioned. But if it be not superfluous, as surely it is not superfluous, it is quite clear that wickedness is of the will[1].

[1] γνώμης

Take heed that ye despise not one of these little ones; for I say unto you, that their Angels do always behold the Face of My Father, Which is in Heaven. v. 10.

He calleth little ones not them that are really little, but them that are so esteemed by the multitude, the poor, the objects of contempt, the unknown, (for how should he be little who is equal in value to the whole world, how should he be little, who is dear to God?) but them who in the imagination of the multitude are so esteemed.

And He speaks not of many only, but even of one, even by this again warding off the hurt of the many offences. For even as to flee the wicked, so also to honour the good, hath very great gain, and would be a twofold security to him who gives heed, the one by rooting out the friendships with them that offend, the other from regarding these saints with respect and honour.

Then in another way also He makes them objects of reverence, saying, *That their Angels do always behold the Face of My Father, Which is in Heaven.*

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Hence it is evident, that the Saints have Angels, or even all men. For the Apostle too saith of the woman, *That she ought to have power on her head because of the Angels*[1]. And Moses, *He set the bounds of the nations according to the number of the Angels*[a] *of God*[2].

[1] 1 Cor. 11, 10.

[2] Deut. 32, 8.

But here He is discoursing not of Angels only, but rather of Angels that are greater than others. But when He saith, *The Face of My Father*, He means nothing else than their fuller confidence, and their great honour.

v. 11. *For the Son of Man is come to save that which was lost.*

Again, He is putting another reason stronger than the former, and connects with it a parable, by which He brings in the Father also as desiring these things. *For how think ye?* saith He; *If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, he rejoiceth over it more than over the ninety and nine, which went not astray. Even so it is not willed before your Father, that one of these little ones should perish.*

v. 12-14.

Seest thou by how many things He is urging to the care of our mean brethren. Say not then, "Such a one is a blacksmith, a shoemaker, he is a ploughman, he is a fool," and so despise him. For in order that thou shouldest not feel this, see by how many motives He persuades thee to practise moderation, and presses thee into a care for these.

He set a little child, and saith, *Be ye as little children.* And, *Whosoever receiveth such a little child receiveth Me;* and, *Whosoever shall offend,* shall suffer the utmost penalties. And He was not even satisfied with the comparison of the *millstone*, but added also His *woe*, and commanded us to cut off such, though they be in the place of hands and eyes to us. And by the angels again that are entrusted with these same mean brethren, He makes them objects of veneration, and from His own Will and Passion; (for when He said, *The Son of Man is come to save that which was lost*, He signifies even the Cross, like as Paul saith, speaking of a brother, '*For whom Christ died;*') and from the Father, for

[a] E. V. '*Children of Israel*,' al. '*Sons of God*,' and hence '*Angels.*'

that neither to Him doth it seem good that one should perish; and from common custom, because the shepherd leaves them that are safe, and seeks what is lost; and when he hath found what was gone astray, he is greatly delighted at the finding and the saving of this. MATT. XVIII. 7.

[5.] If then God thus rejoices over the little one that is found, how dost thou despise them that are the objects of God's earnest care, when one ought to give up even one's very life for one of these little ones? But is he weak and mean? Therefore for this very cause most of all, one ought to do every thing in order to preserve him. For even He Himself left the ninety and nine sheep, and went after this, and the safety of so many availed not to throw into the shade the loss of one. But Luke saith, that He even brought it on his shoulders, and that *There was greater joy over one sinner that repenteth, than over ninety and nine just persons*[1]. And from His forsaking those that were saved for it, and from His taking more pleasure in this one, He shewed His earnestness about it to be great. [1] Luke 15, 7.

Let us not then be careless about such souls as these. For all these things are said for this object. For by threatening, that he who has not become a little child should not so much as at all set foot in the Heavens, and speaking of *the millstone*, He hath brought down the haughtiness of the boastful; for nothing is so hostile to Love as pride; and by saying, *It must needs be that offences come*, He made them to be wakeful; and by adding, *Woe unto him by whom the offence cometh*, He hath caused each to endeavour that it be not by him. And while by commanding to cut off them that offend He made salvation easy; by enjoining not to despise them, and not merely enjoining, but with earnestness, (For *take heed*, saith He, *that ye despise not one of these little ones*,) and by saying, *Their Angels behold the Face of My Father*, and, "For this end am I come," and "My Father willeth this," He hath made those who should take care of them more diligent.

Seest thou what a wall He hath set around them, and what earnest care He taketh of them that are contemptible and perishing, at once threatening incurable ills to them that make them fall, and promising great blessings to them that

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wait upon them, and take care of them, and bringing an example from Himself again and from the Father?

Him let us also imitate, refusing none of the tasks that seem lowly and troublesome for our brethren's sake; but though we have to do service, though he be small, though he be mean for whom this is done, though the work be laborious, though we must pass over mountains and precipices, let all things be held endurable for the salvation of our brother. For a soul is an object of such earnest care to God, that *He spared not His own Son*[1].

[1] Rom. 8, 32.

Wherefore I entreat, when morning hath appeared, straightway as we come out of our house, let us have this one object in view, this earnest care above all, to rescue him that is in danger; I do not mean this danger only that is known by sense, for this is not danger at all, but the danger of the soul, that which is brought upon men by the devil.

For the merchant too, to increase his wealth, crosses the sea; and the artizan, to add to his substance, doeth all things. Let us also then not be satisfied with our own salvation only, since else we destroy even this. For in a war too, and in an engagement, the soldier who is looking to this only how he may save himself by flight, destroys the rest also with himself; much as on the other hand the noble minded one, and he who stands in arms in defence of the others, with the others preserves himself also. Since then our state too is a war, and of all wars the bitterest, and an engagement and a battle, even as our King commanded us, so let us set ourselves in array in the engagement, prepared for slaughter, and blood, and murders, looking to salvation in behalf of all, and cheering them that stand, and raising up them that are down. For indeed many of our brethren lie fallen in this conflict, having wounds, wallowing in blood, and there is none to heal, not any one of the people, not a priest, no one else, no one to stand by, no friend, no brother, but we look every man to his own things.

By reason of this we maim our own interests also. For the greatest confidence and means of approval is the not looking to our own things.

Therefore I say, are we weak and easy to be overcome both by men, and by the devil, because we seek the opposite

to this, and lock not our shields one with another, neither are fortified with godly love, but seek for ourselves other motives of friendship, some from relationship, some from long acquaintance, some from community of interest, some from neighbourhood; and from every cause rather are we friends, than from godliness, when one's friendships ought to be formed upon this only. But now the contrary is done; with Jews, and with Greeks[1] we sometimes become friends, rather than with the children of the Church. MATT. XVIII. 7.

[1] i. e. Heathens.

[6.] Yes, saith he, because the one is worthless, but the other kind and gentle. What sayest thou? Dost thou call thy brother worthless, who art commanded not to call him so much as Raca? And art thou not ashamed, neither dost thou blush, at exposing thy brother, thy fellow member, him that hath shared in the same Birth with thee, that hath partaken of the same Table?

But if thou hast any brother after the flesh, if he should perpetrate ten thousand evil deeds, thou labourest to conceal him, and accountest thyself also to partake of the shame, when he is disgraced; but as to thy spiritual brother, when thou oughtest to free him from calumny, thou dost rather encompass him with ten thousand charges against him?

"Why he is worthless and insufferable," thou mayest say. Nay then for this reason become his friend, that thou mayest put an end to his being such a one, that thou mayest convert him, that thou mayest lead him back to virtue.—"But he obeys not," thou wilt say, "neither doth he bear advice."—Whence knowest thou it? What, hast thou admonished him, and attempted to amend him?—"I have admonished him often," thou wilt say. How many times?—Oftentimes, both once, and a second time.—Oh! Is this often? Why, if thou hadst done this throughout all the time, oughtest thou to grow weary, and to give it up? Seest thou not how God is always admonishing us, by the Prophets, by the Apostles, by the Evangelists? What then? have we performed all? and have we been obedient in all things? By no means. Did He then cease admonishing? Did He hold His peace? Doth He not say each day, *Ye cannot serve God, and mammon*[2] and with many, the superfluity and the tyranny of wealth yet increases? Doth He not cry aloud each day, *Forgive, and*

[2] Matt. 6, 24.

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ye shall have forgiveness[1], and we become wild beasts more and more? Doth He not continually admonish to restrain desire, and to keep the mastery over wicked lust, and many wallow worse than swine in this sin? But nevertheless, He ceases not speaking.

[1] Luke 6, 37.

Wherefore then do we not consider these things with ourselves, and say that even with us God reasons, and abstains not from doing this, although we disobey Him in many things?

Therefore He said that, *Few are the saved*[2]. For if virtue in ourselves suffices not for our salvation, but we must take with us others too when we depart; when we have saved neither ourselves, nor others, what shall we suffer? Whence shall we have any more a hope of salvation?

[2] See Luke 13, 23.

But why do I blame for these things, when not even of them that dwell with us do we take any account, of wife, and children, and servants, but we have care of one thing instead of another, like drunken men, that our servants may be more in number, and may serve us with much diligence, and that our children may receive from us a large inheritance, and that our wife may have ornaments of gold, and costly garments, and wealth; and we care not at all for themselves, but for the things that belong to them. For neither do we care for our own wife, nor provide for her, but for the things that belong to the wife; neither for the child, but for the things of the child.

And we do the same as if any one seeing a house in a bad state, and the walls giving way, were to neglect to raise up these, and to make up great fences round it without; or when a body was diseased, were not to take care of this, but were to weave for it gilded garments; or when the mistress was ill, were to give heed to the maid-servants, and the looms, and the vessels in the house, and mind other things, leaving her to lie and moan.

For this is done even now, and when our soul is in evil and wretched case, and angry, and reviling, and lusting wrongly, and full of vain glory, and at strife, and dragged down to the earth, and torn by so many wild beasts, we neglect to drive away the passions from her, and are careful about house and servants. And while if a bear has escaped

by stealth, we shut up our houses, and run along by the narrow passages, so as not to fall in with the wild beast; now while not one wild beast, but many such thoughts are tearing in pieces the soul, we have not so much as a feeling of it. And in the city we take so much care, as to shut up the wild beasts in solitary places and in cages, and neither at the senate house of the city, nor at the courts of justice, nor at the king's palace, but far off somewhere at a distance do we keep them chained; but in the case of the soul, where the senate house is, where the King's palace, where the court of justice is, the wild beasts are let loose, crying and making a tumult about the mind itself and the royal throne. Therefore all things are turned upside down, and all is full of disturbance, the things within, the things without, and we are in nothing different from a city thrown into confusion from being overrun by barbarians; and what takes place in us is as though a serpent were setting on a brood of sparrows, and the sparrows, with their feeble cries, were flying about every way affrighted, and full of trouble, without having any place whither to go and end their consternation. MATT. XVIII. 7.

[7.] Wherefore I entreat, let us kill the serpent, let us shut up the wild beasts, let us stifle them, let us slay them, and these wicked thoughts let us give over to the sword of the Spirit, lest the Prophet threaten us also with such things as he threatened Judæa, that [1] *The wild asses shall dance there, and porcupines, and serpents.* [1] Isaiah 13, 21. 22.

For there are, there are even men worse than wild asses, living as it were in the wilderness, and kicking; yea the more part of the youth amongst us is like this. For indeed having wild lusts they thus leap, they kick, going about unbridled, and spend their diligence on no becoming object.

And the fathers are to blame, who while they constrain the horsebreakers to discipline their horses with much attention, and suffer not the youth of the colt to go on long untamed, but put upon it both a rein, and all the rest, from the beginning; but their own young ones they overlook, going about for a long season unbridled, and without temperance; disgracing themselves, by fornications, and gamings, and continuings in the wicked theatres, when they ought before fornication to give him to a wife, to a wife chaste, and highly

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endued with wisdom; for she will both bring off her husband from his most disorderly course of life, and will be instead of a rein to the colt.

For indeed fornications and adulteries come not from any other cause, than from young men's being unrestrained. For if he have a prudent wife, he will take care of house and honour and character. "But he is young," you say. I know it too. For if Isaac was forty years old when he took his bride, passing all that time of his life in virginity, much more ought young men under Grace to practise this self-restraint. But oh what grief! Ye do not endure to take care of their chastity, but ye overlook their disgracing, defiling themselves, becoming accursed; as though ye knew not that the profit of marriage is to preserve the body pure, and if this be not so, there is no advantage of marriage. But ye do the contrary; when they are filled with countless stains, then ye bring them to marriage without purpose and without fruit.

"Why I must wait," thou wilt say, "that he may become approved, that he may distinguish himself in the affairs of the state;" but of the soul ye have no consideration, but ye overlook it as a cast-away. For this reason all things are full of confusion, and disorder, and trouble, because this is made a secondary matter, because necessary things are neglected, but the unimportant obtain much forethought

Knowest thou not, that thou canst do no such kindness to the youth, as to keep him pure from whorish uncleanness? For nothing is equal to the soul. Because, *What is a man profited*, saith He, *if he shall gain the whole world, but lose his own soul*[1]. But because the love of money hath overturned and cast down all, and hath thrust aside the strict fear of God, having seized upon the souls of men, like some rebel-chief upon a citadel; therefore we are careless both of our children's salvation, and of our own, looking to one object only, that having become wealthier, we may leave riches to others, and these again to others after them, and they that follow these to their posterity, becoming rather a kind of passers on of our possessions and of our money, but not masters.

[1] Matt. 16, 26.

Hence great is our folly; hence the free are less esteemed than the slaves. For slaves we reprove, if not for their sake, yet for our own; but the free enjoy not the benefit even of

this care, but are more vile in our estimation than these slaves. And why do I say, than our slaves? For our children are less esteemed than cattle; and we take care of horses and asses rather than of children. And should one have a mule, great is his anxiety to find the best groom, and not one either harsh, or dishonest, or drunken, or ignorant of his art; but if we have a set a tutor[a] over a child's soul, we take at once, and at random, whoever comes in our way. And yet than this art there is not another greater. For what is equal to training the soul, and forming the mind of one that is young? For he that hath this art, ought to be more exactly observant than any painter and any sculpturer. MATT. XVIII. 7.

But we take no account of this, but look to one thing only, that he may be trained as to his tongue. And to this again we have directed our endeavours for money's sake. For not that he may be able to speak, but that he may get money, does he learn speaking; since if it were possible to grow rich even without this, we should have no care even for this.

Seest thou how great is the tyranny of riches? how it has seized upon all things, and having bound them like some slaves or cattle, drags them where it will?

But what are we advantaged by such accusations against it? For we indeed shoot at it in words, but it prevails over us in deeds. Nevertheless, not even so shall we cease to shoot at it with words from our tongue. For if any advance is made, both we are gainers and you; but if you continue in the same things, all our part at least hath been performed.

But may God both deliver you from this disease, and cause us to glory in you, for to Him be glory, and dominion, world without end. Amen.

[a] *παιδαγωγὸν*, a man-servant who took care of boys.

HOMILY LX.

MATT. xviii. 15.

If thy brother shall trespass against thee, go and tell him his fault[1] *between thee and him alone. If he shall hear thee, thou hast gained thy brother.*

[1] lit. *reprove* or *convict him*

FOR, since He had used vehement language against them that cause offence, and on every hand had moved them to fear; in order that the offended might not in this way on the other hand become supine, neither supposing all to be cast upon others, should be led on to another vice, softening themselves, and desiring to be humoured in every thing, and run upon the shoal of pride; seest thou how He again checks them also, and commands the telling of the faults to be between the two alone, lest by the testimony of the many he should render his accusation heavier, and the other become excited to opposition should continue incorrigible.

Wherefore He saith, *Between thee and him alone*, and, *If he shall hear thee, thou hast gained thy brother*. What is, *If he shall hear thee?* If he shall condemn himself, if he shall be persuaded that he has done wrong.

Thou hast gained thy brother. He did not say, Thou hast a sufficient revenge, but, *Thou hast gained thy brother*, to shew that there is a common loss from the enmity. For He said not, "He hath gained himself only," but, "thou too hast gained him," whereby He shewed that both the one and the other were losers before this, the one of his brother, the other of his own salvation.

This, when He sat on the mount also, He advised; at one time bringing him who has given the pain to him that had been pained, and saying, [1]*Be reconciled to thy brother*, and at another commanding him that had been wronged to forgive his neighbour. For He taught men to say, [2]*Forgive us our debts, like as we forgive our debtors.* MATT. XVIII. 16. [1] Mat. 5, 24. [2] Mat. 6, 12.

But here He is devising another mode. For not him that gave the pain, [doth He now call upon,] but him that was pained He brings to this one. For because this who hath done the wrong would not easily come to make excuse, out of shame, and confusion of face, He draws that other to him, and not merely so, but in such way as also to correct what hath been done. And He saith not, "Accuse," nor "Charge him," nor "Demand satisfaction, and an account," but, "Tell him of his fault[3]," saith He. For he is held in a kind of stupor through anger and shame with which he is intoxicated; and thou, who art in health, must go thy way to him that is ill, and make the tribunal private, and the remedy such as may be readily received. For to say, "Tell him of his fault," is nothing else than "Remind him of his error," tell him what thou hast suffered at his hand," which very thing, if it be done as it ought, is the part of one making excuse for him, and drawing him over earnestly to a reconciliation. [3] or, "Convict him"

What then, if he should disobey, and be disposed to abide in hardness? *Take with thyself yet one or two, that in the mouth of two witnesses every word may be established.* For the more he is shameless, and bold, the more ought we to be active for his cure, not in anger and indignation. For the physician in like manner, when he sees the malady obstinate, doth not give up nor grow impatient, but then makes the more preparation; which He commands us to do in this case too. v. 16.

For since thou appearedst to be too weak alone, make thyself more powerful by this addition. For surely the two are sufficient to convict him that hath sinned. Seest thou how He seeketh not the good of him that hath been pained only, but of him also that hath given the pain. For the person injured is this one who is taken captive by his passion, he it is that is diseased, and weak, and infirm. Wherefore He often sends the other to this one, now alone,

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and now with others; but if he continue in it, even with the Church. For, *Tell it*, saith He, *to the Church*. For if

v. 17. He were seeking this one's advantage only, He would not have commanded to pardon, seventy times seven, one repenting. He would not so often have set so many over him to correct his passion; but if he had remained incorrigible after the first conference, would have let him be; but now once, and twice, and thrice, He commands to attempt his cure, and now alone, and now with two, now with more.

Wherefore, with respect to them that are without He saith

[1] Matt. 5, 39. no such thing, but, [1] *If any one smite thee*, He saith, *on thy right cheek, turn to him the other also*, but here not in such

[2] 1 Cor. 5, 12. wise. For what Paul meaneth, saying, [2] *What have I to do to judge them also that are without?* but the brethren he commands both to tell of their faults, and to avoid them, and to cut them off, not being obedient, that they may be ashamed; this Himself also doeth here, making these laws about the brethren; and He sets these over him for teachers and judges, to teach him the things that are done at the time of his drunkenness. For though it be himself that hath said and done all those unreasonable things, yet he will need others to teach him this, like as the drunken man. For

[3] ἐκστατικώτερον anger and sin is a more frantic thing[3] than any drunkenness, and puts the soul in greater distraction.

Who, for instance, was wiser than David? Yet for all that, when he had sinned he perceived it not, his lust keeping in subjection all his reasoning powers, and like some smoke filling his soul. Therefore he stood in need of a lantern from the Prophet, and of words calling to his mind what he had done. Wherefore here also He brings these to him that hath sinned, to reason with him about the things he had done.

[2.] But for what reason doth He command this one to tell him of his fault, and not another? Because this man he would endure more quietly, this, who hath been wronged, who hath been pained, who hath been despitefully used. For one doth not bear in the same way being told by another of one's fault concerning him that hath been insulted, as by the insulted person himself, especially when this person is alone convicting him. For when he who should demand justice

against him, even this one appears to be caring for his salvation, this will have more power than any thing in the world to shame him. MATT. XVIII. 18.

Seest thou how this is done not for the sake of just punishment, but of amendment? Therefore He doth not at once command to take with him the two, but when himself hath failed; and not even then doth He send forth a multitude against him; but makes the addition no further than two, or even one; but when he has contemned these too, then and not till then He brings him out to the Church.

So much earnestness doth He shew, that our neighbour's sins be not exposed by us. And indeed He might have commanded this from the first, but that this might not be, He did not command it, but after a first and second admonition He appoints this.

But what is, *In the mouth of two or three witnesses every word shall be established?* Thou hast a sufficient testimony. His meaning is, that thou hast done all thy part, that thou hast left undone none of the things which it pertained to thee to do.

But if he shall neglect to hear them also, tell it to the Church, that is, to the rulers of it; *But if he neglect to hear the Church, let him be to thee as an heathen man and a publican.* For after this such a one is incurably diseased.

But mark thou, I pray thee, how every where He putteth the publican for an example of the greatest wickedness. For above too He saith, [1]*Do not even the publicans the same?* And further on again; [2]*Even the publicans and the harlots shall go before you into the kingdom of Heaven*, that is, they who are utterly reprobated and condemned. Let them hearken, who are rushing upon unjust gains, who are counting up usuries upon usuries.

[1] Matt. 5, 46.
[2] Matt. 21, 31.

But why did He set him with these? To soothe the person wronged, and to alarm him. Is this only then the punishment? Nay, but hear also what follows. *Whatsoever ye shall bind on earth shall be bound in Heaven.* And He did not say to the ruler of the Church, "Bind such a man," but, "If thou bind," committing the whole matter to the person himself, who is aggrieved, and the bonds abide indissoluble. Therefore he will suffer the utmost ills; but

v. 18.

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not he who hath brought him to account is to blame, but he who hath not been willing to be persuaded.

Seest thou how He hath bound him down with twofold constraint, both by the vengeance here, and by the punishment hereafter? But these things hath He threatened, that these circumstances may not arise, but that fearing, at once the being cast out of the Church, and the danger from the bond, and the being bound in Heaven, he may become more gentle. And knowing these things, if not at the beginning, at any rate in the multitude of the tribunals he will put off his anger. Wherefore, I tell you, He hath set over him a first, and a second, and a third court, so that though he should neglect to hear the first, he may yield to the second; and even if he should reject that, he may fear the third; and though he should make no account of this, he may be dismayed at the vengeance to come, and at the sentence and judgment to proceed from God.

v. 19. 20. *And again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of My Father Which is in Heaven. For where two or three are gathered together in My Name, there am I in the midst of them.*

Seest thou how by another motive also He puts down our enmities, and takes away our petty dissensions[1], and draws us one to another, and this not from the punishment only which hath been mentioned, but also from the good things which spring from charity? For having denounced those threats against contentiousness, He putteth here the great rewards of concord, if at least they who are of one accord do even prevail with the Father, as touching the things they ask, and have Christ in the midst of them.

[1] μικροψυχίας

"Are there then indeed no where two of one accord?" Nay, in many places, perchance even every where. "How then do they not obtain all things?" Because many are the causes of their failing. For either they often ask things inexpedient. And why marvellest thou, if this is the case with some others, whereas it was so even with Paul, when he heard, [2]*My grace is sufficient for thee; for My strength is perfected in weakness.* Or they are unworthy to be reckoned with them that heard these words, and contribute not their

[2] 2 Cor. 12, 9.

own part, but He seeks for such as are like them; therefore He saith *of you*, of the virtuous, of them that shew forth an angelic rule of life[1]. Or they pray against them that have aggrieved them, seeking for redress and vengeance; and this kind of thing is forbidden, for, [2]*Pray*, saith He, *for your enemies*. Or having sins unrepented they ask mercy, which thing it is impossible to receive, not only if themselves ask it, but although others having much confidence towards God entreat for them, like as even Jeremiah praying for the Jews did hear, [3]*Pray not thou for this people, because I will not hear thee.*

MATT. XVIII. 7.

[1] πολιτείαν.

[2] Mat. 5, 44.

[3] Jer. 11, 14.

But if all things are there, and thou ask things expedient, and contribute all thine own part, and exhibit an apostolical life, and have concord and love towards thy neighbour, thou wilt obtain on thy entreaty; for the Lord is loving towards man.

[3.] Then because He had said, *Of My Father*, in order that He might shew that it is Himself that giveth, and not He Who begat Him only, He added, *For wheresoever two or three are gathered together in My Name, there am I in the midst of them.*

What then? are there not two or three gathered together in His Name? There are indeed, but rarely. For not merely of the assembling doth He speak, neither this doth He require only; but most surely, as I said before also, the rest of virtue too together with this, and besides, even this itself He requires with great strictness. For what He saith is like this, "If any holds Me the principal ground of his love to his neighbours, I will be with Him, if he be a virtuous man in other respects."

But now we see the more part having other motives of friendship. For one loves, because he is loved, another because he hath been honoured, a third because such a one has been useful to him in some other worldly matter, a fourth for some other like cause; but for Christ's sake it is a difficult thing to find any one loving his neighbour sincerely, and as he ought to love him. For the more part are bound one to another by their worldly affairs. But Paul did not love thus, but for Christ's sake; wherefore even when not loved in such wise as he loved, he did not cease his love, because he had planted

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a strong root of his affection; but not so our present state, but on enquiry we shall find with most men any thing likely to produce friendship rather than this. And if any one bestowed on me power in so great a multitude to make this enquiry, I would shew the more part bound one to another by worldly motives.

And this is evident from the causes that work enmity. For because they are bound one to another by these temporal[1] motives, therefore they are neither fervent towards one another, nor constant, but insult, and loss of money, and envy, and love of vain-glory, and every such thing coming upon them, severs the love-tie. For it finds not the root spiritual. Since if indeed it were such, no worldly thing would dissolve things spiritual. For Love for Christ's sake is firm, and not to be broken, and impregnable, and nothing can tear it asunder; not calumnies, not dangers, not death, no other thing of this kind. For though he suffer ten thousand things, who thus loves; looking to the Ground of his love, he will not desist. For he who loves because of being loved, should he meet with any thing painful, puts an end to his love; but he who is bound by this, will never desist.

[1] ἐπικήρων

Wherefore Paul also said, [2] *Charity never faileth.* For what hast thou to say? That when honoured he insults? that receiving benefits he was minded to slay thee? But even this works upon thee to love more, if thou lovest for Christ's sake. For what things are in the rest subversive of love, these here become apt to produce it. How? First, because such a one is to thee a cause of rewards; secondly, because he that is so disposed stands in need of more succour, and much attention. Therefore I say, he who thus loves enquires not about race, nor country, nor wealth, nor his love to himself, nor any other such matter, but though he be hated, though he be insulted, though he be slain, continues to love, having as a sufficient ground for love, Christ; wherefore also he stands stedfast, firm, not to be overthrown, looking unto Him.

[2] 1 Cor. 13, 8.

For Christ too so loved his enemies, having loved the obstinate, the injurious, the blasphemers, them that hated Him, them that would not so much as see Him; them that were preferring wood and stones to Him, and with the highest

Love beyond which one cannot find another. [1] *For greater love hath no man than this,* He saith, *that one lay down his life for his friends.* [1] MATT. XVIII. 7. [1] John 15, 13.

And those even that crucified Him, and acted in so many instances with contumely against Him, see how He continues to treat with kindness. For even to His Father He speaks for them, saying, [2] *Forgive them, for they know not what they do.* And He sent His disciples moreover, after these things, unto them. [2] Luke 23, 34.

This Love then let us also imitate, unto this let us look, that being followers of Christ, we may attain both unto the good things here, and unto those to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might world without end. Amen.

HOMILY LXI.

MATT. xviii. 21.

Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven.

PETER supposed he was saying something great, wherefore also as aiming at greatness he added, *Until seven times?* For this thing, saith he, which Thou hast commanded to do, how often shall I do? For if he for ever sins, but for ever when reproved repents, how often dost thou command us to bear with this man? For with regard to that other who repents not, neither acknowledges his own faults, Thou hast set a limit, by saying, *Let him be to thee as the heathen and the publican*; but to this no longer so, but Thou hast commanded to accept him.

How often then ought I to bear with him, being told his faults, and repenting? Is it enough for seven times?

What then saith Christ, the good God, Who is loving towards man? *I say not unto thee, Until seven times, but, Until seventy times seven*, not setting a number here, but what is infinite and perpetual and for ever. For even as ten thousand times signifies often, so here too. For by saying, [1] *The barren hath borne seven*, the Scripture means many. So that He hath not limited the forgiveness by a number, but hath declared that it is to be perpetual and for ever.

[1] 1 Sam. 2, 5.

This at least He indicated by the parable that is put after. For that He might not seem to any to enjoin great things and hard to bear, by saying, *Seventy times seven*, He added this parable, at once both leading them on to what He had

said, and putting down him who was priding himself upon this, and shewing the act was not grievous, but rather very easy. Therefore let me add, He brought forward His own love to man, that by the comparison, as He saith, thou mightest learn, that though thou forgive seventy times seven, though thou continually pardon thy neighbour for absolutely all his sins, as a drop of water to an endless sea, so much, or rather much more, doth thy love to man come short in comparison of the boundless goodness of God, of which thou standest in need, for that thou art to be judged, and to give an account. MATT. XVIII. 23—25.

Wherefore also He went on to say, *The kingdom of Heaven is likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, he commanded him to be sold, and his wife, and his children, and all that he had.* v. 23-25.

Then after this man had enjoyed the benefit of mercy, he went out, and *took by the throat his fellow-servant, which owed him an hundred pence*; and having by these doings moved his lord, he caused him to cast him again into prison, until he should pay off the whole. v. 28.

Seest thou how great the difference between sins against man and against God? As great as between ten thousand talents, and a hundred pence, or rather even much more. And this arises both from the difference of the persons, and the constant succession of our sins. For when a man looks at us, we stand off and shrink from sinning: but when God sees us every day, we do not forbear, but do and speak all things without fear.

But not hereby alone, but also from the benefit and from the honour of which we have partaken, our sins become more grievous.

And if ye are desirous to learn how our sins against Him are ten thousand talents, or rather even much more, I will try to shew it briefly. But I fear lest to them that are inclined to wickedness, and love continually to sin, I should furnish still greater security, or should drive the meeker sort to despair, and they should repeat that saying of the disciples, [1] *Who can be saved?* [1] Matt. 19, 25.

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Nevertheless for all that I will speak, that I may make those that attend more safe, and more meek. For they that are incurably diseased, and past feeling, even without these words of mine, do not depart from their own carelessness, and wickedness; and if even from hence they derive greater occasion for contempt, the fault is not in what is said, but in their insensibility; since what is said surely is enough both to restrain those that attend to it, and to prick their hearts; and the meeker sort, when they see on the one hand the greatness of their sins, and learn also on the other hand the power of repentance, will cleave to it the more, wherefore it is needful to speak.

I will speak then, and will set forth our sins, both wherein we offend against God, and wherein against men, and I will set forth not each person's own, but what are common; but his own let each one join to them after that from his conscience.

And I will do this, having first set forth the good deeds of God to us. What then are His good deeds? He created us when we were not, and made all things for our sakes that are seen, Heaven, sea, air, all that in them is, living creatures, plants, seeds; for we must needs speak briefly for the boundless ocean of the works. Into us alone of all that are on earth He breathed a living soul such as we have, He planted a Garden, He gave a helpmeet, He set us over all the brutes, He crowned us with glory and honour.

After that, when man had been unthankful towards his Benefactor, He vouchsafed unto him a greater Gift.

[2.] For look not to this only, that He cast him out of Paradise, but mark also the gain that arose from thence. For after having cast him out of Paradise, and having wrought those countless good works, and having accomplished His various dispensations, He sent even His own Son for the sake of them that had been benefited by Him and were hating Him, and opened Heaven to us, and unfolded Paradise itself, and made us sons, the enemies, the unthankful.

Wherefore it were even seasonable now to say, *O the depth of the riches both of the wisdom and knowledge of God*[1]*!*

[1] Rom. 11, 33.

And He gave us also a Baptism of the remission of sins,

and a deliverance from vengeance, and an inheritance of a kingdom, and He promised numberless good things on our doing what is right, and stretched forth His Hand, and shed abroad His Spirit into our hearts. MATT. XVIII. 23—25.

What then? After so many and such great blessings, what ought to be our disposition; should we indeed, even if each day we died for Him Who so loves us, make due recompense, or rather should we repay the smallest portion of the debt? By no means, for moreover even this again is turned to our advantage.

How then are we disposed, whose disposition ought to be like this? Each day we insult His law. But be ye not angry, if I let loose my tongue against them that sin, for not you only will I accuse, but myself also.

Where then would ye that I should begin? With the slaves, or with the free? with them that serve in the army, or with private persons? with the rulers, or with the subjects? with the women, or with the men? with the aged men, or with the young? with what age? with what race? with what rank? with what pursuit?

Would ye then that I should make the beginning with them that serve as soldiers? What sin then do not these commit every day, insulting, reviling, frantic, making a gain of other men's calamities, being like wolves, never clear from offences, unless one might say the sea too was without waves. What passion doth not trouble them? what disease doth not lay siege to their soul?

For to their equals they shew a jealous disposition, and they envy, and seek after vain glory; and to those that are subject to them, their disposition is covetous; but to them that have suits, and run unto them as to a harbour, their conduct is that of enemies and perjured persons. How many robberies are there with them! How many frauds! How many false accusations, and meannesses! how many servile flatteries!

Come then, let us apply in each case the Law of Christ. *He*[1] *that saith to his brother, Thou fool, shall be in danger of hell fire. He*[2] *that hath looked on a woman to lust after her, hath already committed adultery with her*[3]. *Unless*

[1] Matt. 5, 22.
[2] ib. 28.
[3] Matt. 18, 3.

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one humble himself as the little child, he shall not enter into the Kingdom of Heaven.

But these even study haughtiness, becoming towards them that are subject to them, and are delivered into their hands, and who tremble at them, and are afraid of them, more fierce than a wild beast; for Christ's sake doing nothing, but all things for the belly, for money, for vain glory.

Can one indeed reckon up in words the trespass of their actions? What should one say of their derisions, their laughter, their unseasonable discourses, their filthy language? But about covetousness one cannot so much as speak. For like as the monks on the mountains know not even what covetousness is, so neither do these; but in an opposite way to them. For they indeed, because of being far removed from the disease, know not the passion, but these, by reason of being exceedingly intoxicated with it, have not so much as a perception how great the evil is. For this vice hath so thrust aside virtue and tyrannizes, that it is not accounted so much as a heavy charge with those madmen.

But will ye, that we leave these, and go to others of a gentler kind? Come then, let us examine the race of workmen and artizans. For these above all seem to live by honest labours, and the sweat of their own brow. But these too, when they do not take heed to themselves, gather to themselves many evils from hence. For the dishonesty that arises from buying and selling they bring into the work of honest labour, and add oaths, and perjuries, and falsehoods to their covetousness often, and are taken up with worldly things only, and continue riveted to the earth; and while they do all things that they may get money, they do not take much heed that they may impart to the needy, being always desirous to increase their goods. What should one say of the revilings that are uttered touching such matters, the insults, the loans, the usurious gains, the bargains full of much mean trafficking, the shameless buyings and sellings.

[3.] But will ye that we leave these too, and go to others who seem to be more just? Who then are they? They that are possessed of lands, and reap the wealth that springs from the earth. And what can be more unjust than these?

For if any one were to examine how they treat their wretched and toilworn labourers, he will see them to be more cruel than savages. For upon them that are pining with hunger, and toiling throughout all their life, they both impose constant and intolerable payments, and lay on them laborious burdens, and like asses or mules, or rather like stones, do they treat their bodies, allowing them not so much as to draw breath a little, and when the earth yields, and when it doth not yield, they alike wear them out, and grant them no indulgence. And what can be more pitiable than this, when after having laboured throughout the whole winter, and being consumed with frost and rain, and watchings, they go away with their hands empty, yea moreover in debt, and fearing and dreading more than this famine and shipwreck, the torments of the overlookers, and their dragging them about, and their demands, and their imprisonments, and the services from which no entreaty can deliver them! MATT. XVIII. 23—25.

Why should one speak of the merchandise which they make of them, the sordid gains which they gain by them, by their labours and their sweat filling winepresses, and wine vats, but not suffering them to take home so much as a small measure, but draining off the entire fruits into the casks of their wickedness, and flinging to them for this a little money?

And new kinds of usuries also do they devise, and not lawful even according to the laws of the heathens, and they frame contracts for loans full of many a curse. For not the hundredth part of the sum, but the half of the sum they press for and exact; and this when he of whom it is exacted has a wife, is bringing up children, is a human being, and is filling their threshing floor and their winepress by his own toils.

But none of these things do they consider. Wherefore now it were seasonable to bring forward the prophet and say, [1] *Be astonished, O Heaven, and be horribly afraid, O earth,* to what great brutality hath the race of man been madly carried away[2]! [1] Jer. 2, 12. [2] ἐξεβακχεύθη

But these things I say, not blaming crafts, nor husbandry, nor military service, but ourselves. Since Cornelius also was a centurion, and Paul a worker in leather, and after his

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preaching practised his craft, and David was a king, and Job enjoyed the possession of land and of large revenues, and there was no hindrance hereby to any of these in the way of virtue.

Bearing in mind all these things, and considering the ten thousand talents, let us at least hence hasten to remit to our neighbours their few and trifling debts. For we too have an account to give of the commandments wherewith we have been trusted, and we are not able to pay all, no not whatever we may do. Therefore God hath given us a way to repayment both ready and easy, and which is able to cancel all these things, I mean, not to be revengeful

In order then that we may learn this well, let us hear the whole parable, going on regularly through it. *For there was brought unto Him*, it saith, *one which owed ten thousand talents, and when he had not to pay, He commanded him to be sold, and his wife, and his children.* Wherefore, I pray thee? Not of cruelty, nor of inhumanity, (for the loss came back again upon himself, for she too was a slave,) but of unspeakable tenderness.

For it is His purpose to alarm him by this threat, that He might bring him to supplication, not that he should be sold. For if He had done it for this intent, He would not have consented to his request, neither would He have granted the favour.

Wherefore then did He not do this, nor forgive the debt before the account? Desiring to teach him, from how many obligations He is delivering him, that in this way at least he might become more mild towards his fellow-servant. For even if when he had learnt the weight of his debt, and the greatness of the forgiveness, he continued taking his fellow-servant by the throat; if He had not disciplined him beforehand with such medicines, to what length of cruelty might he not have gone?

v. 26.27. What then saith the other? *Have patience with me, and I will pay thee all. And his Lord was moved with compassion, and loosed him, and forgave him the debt.*

Seest thou again surpassing benevolence? The servant asked only for delay and putting off the time, but He gave more than he asked, remission and forgiveness of the entire

debt. For it had been his will to give it even from the first, but he did not desire the gift to be his only, but also to come of this man's entreaty, that he might not go away uncrowned. For that the whole was of him, although this other fell down to him and prayed, the motive of the forgiveness shewed, for *moved with compassion* he forgave him. But still even so he willed that other also to seem to contribute something, that he might not be exceedingly covered with shame, and that he being schooled in his own calamities, might be indulgent to his fellow-servant. MATT. XVIII. 28. 29.

[4.] Up to this point then this man was good and acceptable; for he confessed, and promised to pay the debt, and fell down before him, and entreated, and condemned his own sins, and knew the greatness of the debt. But the sequel is unworthy of his former deeds. For going out straightway, not after a long time but straightway, having the benefit fresh[1] upon him, he abused to wickedness the gift, even the freedom bestowed on him by his master.

[1] ξεναυλον

For he found one of his fellow-servants, which owed him an hundred pence, and took him by the throat, saying, Pay me what thou owest. v. 28.

Seest thou the master's benevolence? Seest thou the servant's cruelty? Hear, ye who do these things for money. For if for sins we must not do so, much more not for money.

What then saith the other? *Have patience with me, and I will pay thee all.* But he did not regard even the words by which he had been saved, (for he himself on saying this was delivered from the ten thousand talents,) and did not recognise so much as the harbour, by which he escaped shipwreck; the gesture of supplication did not remind him of his master's kindness, but he put away from him all these things, from covetousness and cruelty and revenge, and was more fierce than any wild beast, seizing his fellow-servant by the throat. v. 29.

What doest thou, O man? perceivest thou not, thou art making the demand upon thyself, thou art thrusting the sword into thyself, and revoking the sentence and the gift? But none of these things did he consider, neither did he remember his own state, neither did he yield; although the entreaty was not for equal objects.

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For the one besought for ten thousand talents, the other for a hundred pence; the one his fellow-servant, the other his lord; the one received entire forgiveness, the other asked for delay, and not so much as this did he give him, for *he cast him into prison.*

But when his fellow-servants saw it, they accused him to their lord. Not even to men is this well-pleasing, much less to God. They therefore who did not owe, partook of the grief.

v. 32. What then saith their lord? *O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion, even as I had pity on thee?*

See again the lord's gentleness. He pleads with him, and excuses himself, being on the point of revoking his gift; or rather, it was not he that revoked it, but the one who had received it. Wherefore He saith, *I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant?* For even if the thing doth seem to thee hard; yet shouldest thou have looked to the gain, which hath been, which is to be. Even if the injunction be galling, thou oughtest to consider the reward; neither that he hath grieved thee, but that thou hast provoked God, Whom by a mere prayer thou hast reconciled. But if even so it be a galling thing to thee to become friends with him who hath grieved thee, to fall into hell is far more grievous; and if thou hadst set this against that, then thou wouldest have known that to forgive is a much lighter thing.

And whereas, when he owed ten thousand talents, he called him not wicked, neither reproached him, but shewed mercy on him; when he had become harsh to his fellow-servant, then he saith, *O thou wicked servant.*

Let us hearken, the covetous, for even to us is the word spoken. Let us hearken also, the merciless, and the cruel, for not to others are we cruel, but to ourselves. When then thou art minded to be revengeful, consider that against thyself art thou revengeful, not against another; that thou art binding up thine own sins, not thy neighbours. For as to thee, whatsoever thou mayest do to this man, thou doest as a man and in the present life; but God not so, but more mightily will

He take vengeance on thee, and with the vengeance hereafter. MATT. XVIII. 32.

For He delivered him over till he should pay that which was due, that is, for ever; for he will never repay. For since thou art not become better by the kindness shewn thee, it remains that by vengeance thou be corrected.

And yet, [1] *The graces and the gifts are without repentance*, but wickedness has had such power, as to set aside even this law. What then can be a more grievous thing than to be revengeful, when it appears to overthrow such and so great a gift of God. [1] Rom. 11, 29.

And he did not merely *deliver* him, but *was wroth*. For when he commanded him to be sold, his were not the words of wrath, (therefore neither did he do it,) but a very great occasion for benevolence; but now the sentence is of much indignation, and vengeance, and punishment.

What then means the Parable? *So*[2] *likewise shall My Father do also unto you*, He saith, *if yé from your hearts forgive not every one his brother their trespasses.* [2] Matt. 18, 35.

He saith not "your Father," but *My Father*. For it is not meet for God to be called the Father of such a one, who is so wicked and malicious.

[5.] Two things therefore doth He here require, both to condemn ourselves for our sins, and to forgive others; and the former for the sake of the latter, that this may become more easy; (for he who considers his own sins is more indulgent to his fellow-servant;) and not merely to forgive with the lips, but from the heart.

Let us not then thrust the sword into ourselves by being revengeful. For what grief hath he who hath grieved thee inflicted upon thee, like thou wilt work unto thyself by keeping thine anger in mind, and drawing upon thyself the sentence from God to condemn thee? For if indeed thou art watchful, and keepest thyself under control, the evil will come round upon his head, and it will be he that will suffer harm; but if thou shouldest continue indignant, and displeased, then thyself wilt undergo the harm not from him, but from thyself.

Say not then, that he insulted thee, and slandered thee, and did unto thee ills beyond number; for the more thou tellest, so much the more dost thou declare him a benefactor.

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For he hath given thee an opportunity to wash away thy sins; so that the greater the injuries he hath done thee, so much more is he become to thee a cause of a greater remission of sins.

For if we be willing, no one shall be able to injure us, but even our enemies shall advantage us in the greatest degree. And why do I speak of men? For what can be more wicked than the devil; yet nevertheless, even hence have we a great opportunity of approving ourselves; and Job sheweth it. But if the devil hath become a cause of crowns, why art thou afraid of a man as an enemy?

See then how much thou gainest, bearing meekly the spiteful acts of thine enemies. First and greatest, deliverance from sins; secondly, fortitude and patience; thirdly, mildness and benevolence; for he that knoweth not how to be angry with them that grieve him, much more will he be ready to serve them that love him. Fourthly, to be free from anger continually, to which nothing can be equal. For of him that is free from anger, it is quite clear that he is delivered also from the despondency hence arising, and will not spend his life on vain labours and sorrows. For he that knows not how to hate, neither doth he know how to grieve, but will enjoy pleasure, and ten thousand blessings.

So that we punish ourselves by hating others, even as on the other hand we benefit ourselves by loving them.

Besides all these things, thou wilt be an object of veneration even to thy very enemies, though they be devils; or rather, thou wilt not so much as have an enemy whilst thou art of such a disposition.

But what is greater than all, and first, thou gainest the favour of God. Shouldest thou have sinned, thou wilt obtain pardon; shouldest thou have done what is right, thou wilt obtain a greater confidence. Let us accomplish therefore the hating no one, that God also may love us, that, though we be in debt for ten thousand talents, He may have compassion and pity us.

But hast thou been injured by him? Pity him then, do not hate him; weep and mourn, do not turn away from him. For thou art not the one that hath offended against God, but he; but thou hast even approved thyself, if thou endure it.

Consider that Christ, when about to be crucified, rejoiced for Himself, but wept for them that were crucifying Him. This ought to be our disposition also; and the more we are injured, so much the more should we lament for them that are injuring us. For to us many are the benefits hence arising, but to them the opposites. MATT. XVIII. 32.

But did he insult thee, and strike thee before all? Then hath he disgraced and dishonoured himself before all, and hath opened the mouths of a thousand accusers, and for thee hath he woven more crowns, and gathered for thee many to publish thy forbearance.

But did he slander thee to others? And what is this? God is the one that is to demand the account, not they that have heard this. For to himself hath he added occasion of punishment, so that not only for his own sins he should give account, but also of what he said of thee. And upon thee hath he brought evil report with men, but he himself hath incurred evil report with God.

And if these things are not sufficient for thee, consider that even thy Lord[1] was evil reported of both by Satan, and by men, and that to those most loved by Him; and His Only-Begotten the same again. Wherefore He said, [2] *If they have called the Master of the house Beelzebub, much more shall they call them of His household.*

[1] Δεσπότης

[2] Matt. 10, 25.

And that wicked demon did not only slander Him, but was also believed, and slandered Him not in ordinary matters, but with the greatest reproaches and accusations. For he affirmed Him to be possessed, and to be a deceiver, and an adversary of God.

But hast thou also done good, and received evil? Nay, in respect of this most of all lament and grieve for him that hath done the wrong, but for thyself rather rejoice, because thou art become like God, [3] *Who maketh the sun to rise upon evil and good.*

[3] Matt. 5, 45.

But if to follow God is beyond thee, although to him that watcheth not even this is hard; yet nevertheless if this seem to thee to be too great for thee, come let us bring thee to thy fellow-servants, to Joseph, who suffered countless things, and did good unto his brethren; to Moses, who after their countless plots against him, prayed for them; to the blessed

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Paul, who cannot so much as number what he suffered from them, and is willing to be accursed for them; to Stephen, who is stoned, and entreating this sin may be forgiven them. And having considered all these things, cast away all anger, that God may forgive us also all our trespasses by the grace and love towards man of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, might, honour, now and always, and world without end. Amen.

HOMILY LXII.

MATT. xix. 1.

And it came to pass, that when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judæa beyond Jordan.

HAVING constantly left Judæa on account of the envy of those men, now He frequents it from this time forth, because the Passion was to be nigh at hand; He goeth not up, however, unto Jerusalem for a while, but *into the coasts of Judæa.*

And when He was come, great multitudes followed Him, v. 2. *and He healed them.*

For neither in the teaching by words doth He continue always, nor in the wonderful working of signs, but He doeth now one now the other, variously working the salvation of them that were waiting upon Him and following Him, so as by the miracles to appear, in what He said, a Teacher worthy of belief, and by the teaching of His word to increase the profit from the miracles; and this was to lead them by the hand to the knowledge of God.

But do thou mark, I pray thee, this too, how the disciples pass over whole multitudes with one word, not declaring by name each of them that are healed. For they said not, that such a one, and such another, but that many, teaching us to be unostentatious. But Christ healed, benefitting both them, and by them many others. For the healing of these men's infirmity was to others a foundation for the knowledge of God.

But not so to the Pharisees, but even for this selfsame thing they become more fierce, and come unto Him tempting

HOMIL. LXII. 1.

Him. For because they could not lay hold of the works that were doing, they propose to Him questions. *For they came unto Him, and tempting Him said, Is it lawful for a man to put away his wife for every cause?*

v. 3.

O folly! They thought to silence Him by their questions, although they had already received certain proof of this power in Him. When at least they argued much about the sabbath, when they said, *He blasphemeth*, when they said, *He hath a devil*, when they found fault with His disciples as they were walking in the corn fields, when they argued about unwashen hands, on every occasion having sewed fast their mouths, and shut up their shameless tongue, He thus sent them away. Nevertheless, not even so do they keep off from Him. For such is wickedness, such is envy, shameless and bold; though it be put to silence ten thousand times, ten thousand times doth it assault again.

But mark thou, I pray thee, their craft also from the form of their question. For neither did they say unto Him, Thou didst command not to put away a wife, for indeed He had already discoursed about this law; but nevertheless they made no mention of those words; but took occasion from hence, and thinking to make their snare the greater, and being minded to drive Him to a necessity of contradicting the Law, they say not, Why didst Thou enact this or that? but as though nothing had been said, they ask, *Is it lawful?* expecting that He had forgotten having said it; and being ready if on the one hand He said, "It is lawful to put away," to bring against Him the things He Himself had spoken, and to say, How then didst Thou affirm the contrary? but if the same things now again as before, to bring against Him the words of Moses.

What then said He? He said not, *Why tempt ye Me, ye hypocrites?* although afterwards He saith this, but here He speaks not thus. Why can this be? In order that together with His power He might shew forth His gentleness also. For He doth neither always keep silence, lest they should suppose they are hidden; nor doth He always reprove, in order that He may instruct us to bear all things with gentleness.

How then doth He answer them? *Have ye not read, that He Which made them at the beginning, made them male and female, and said, For this cause shall a man leave his father and his mother, and shall cleave to his wife, and they twain shall be one flesh, so that they are no more twain but one flesh? What therefore God hath joined together, let not man put asunder.* MATT. XIX. 4—6. v. 4—6.

See a teacher's wisdom. I mean, that being asked, Is it lawful? He did not at once say, It is not lawful, lest they should be disturbed and put in disorder, but before the decision by His argument He rendered this manifest, shewing that it is itself too the commandment of His Father, and that not in opposition to Moses did He enjoin these things, but in full agreement with him.

But mark Him arguing strongly not from the creation only, but also from His command. For He said not, that He made one man and one woman only, but that He also gave this command that the one man should be joined to the one woman. But if it had been His will that he should put this one away, and bring in another, when He had made one man, He would have formed many women.

But now both by the manner of the creation, and by the manner of lawgiving, He shewed, that one man must dwell with one woman continually, and never break off from her.

And see how He saith, *He Which made them at the beginning, made them male and female*, that is, from one root they sprung, and into one body came they together, *for the twain shall be one flesh.*

After this, to make it a fearful thing to find fault with this lawgiving, and to confirm the law, He said not, "Sever not therefore, nor put asunder," but, *What God hath joined together, let not man put asunder.*

But if thou put forward Moses, I tell thee of Moses' Lord, and together with this, I rely upon the time also. For God at the beginning made them male and female; and this law is older, (though it seem to have been now introduced by Me,) and with much earnestness established. For not merely did He bring the woman to the man, but also commanded him to leave father and mother. And neither did He make it a

Homil. LXII. 2.

law for him merely to come to the woman, but also *to cleave to her*, by the form of the language intimating that they might not be severed. And not even with this was He satisfied, but sought also for another greater union, *for the twain*, He saith, *shall be one flesh*.

Then after He had recited the ancient law, which was brought in both by deeds and by words, and shewn it to be worthy of respect because of the Giver, with authority after that He Himself too interprets and gives the law, saying, *So that they are no more twain, but one flesh*. Like then as [1] ἐναγὲς to sever flesh is a horrible thing [1], so also to divorce a wife is unlawful. And He stayed not at this, but brought in God also by saying, *What therefore God hath joined together, let not man put asunder*, shewing that the act was both against nature, and against law; against nature, because one flesh is dissevered; against law, because that when God hath joined and commanded it not to be divided, ye conspire to do this.

[2.] What then ought they to have done after this? Ought they not to have held their peace, and to have commended the saying? ought they not to have marvelled at His wisdom? ought they not to have stood amazed at His accordance with the Father? But none of these things do they, but as though they were contending for [the Law], v. 7. they say, *How then did Moses command to give a writing of divorcement, and to put her away?* And yet they ought not now to have brought this forward, but rather He to them; but nevertheless He doth not take advantage of them, nor doth He say to them, "I am not now bound by this," but He solves this too.

And indeed if He had been an alien from the old Covenant, He would not have striven for Moses, neither would He have argued positively from the things done once for all at the beginning; He would not have studied to shew that His own precepts agreed with those of old.

And indeed Moses had given many other commandments besides, both those about meats, and those about the Sabbath; wherefore then do they no where bring him forward, as here? From a wish to enlist the multitude of the husbands against him. For this was considered a thing indifferent

with the Jews, and all used to do so much as this. Accordingly it was for this reason that when so many things had been said on the Mount, they remembered this commandment only now. MATT. XIX. 9.

Nevertheless, unspeakable Wisdom maketh a defence even for these things, and saith, *Moses for the hardness of your hearts* thus made the law. And not even him doth He suffer to remain under accusation, forasmuch as He had Himself given him the law; but delivers him from the charge, and turns the whole upon their head, as every where He doth.

For again when they were blaming His disciples for plucking the ears of corn, He shews themselves to be guilty; and when they were laying a transgression to their charge as to their not washing their hands, He shews themselves to be the transgressors, and touching the Sabbath also: both every where, and here in like manner.

Then because the saying was hard to bear, and brought on them much blame, He quickly directs back His discourse to that ancient law, saying as He had said before also, *But in the beginning it was not so*, that is, God by His acts at the beginning ordained the contrary. For in order that they may not say, Whence is it manifest, that *for our hardness Moses said this?* hereby again He stoppeth their mouths. For if this were the primary law, and for our good, that other would not have been given at the beginning; God in creating would not have so created, He would not have said such things.

But I say unto you, Whosoever shall put away his wife except it be for fornication, and marry another, committeth adultery. For since he had stopped their mouths, He then gives the law with His own authority, like as touching the meats, like as touching the Sabbath. v. 9.

For with regard to the meats likewise, when He had overcome them, then, and not till then, He declared unto the multitude, that, *Not that which goeth in defileth the man*[1]; and with regard to the Sabbath, when He had stopped their mouths, He saith, *Wherefore it is lawful to do well on the sabbath day*[2]; and here this selfsame thing.

[1] Matt. 15, 11.

[2] Matt. 12, 12.

But what took place there, this happened here also. For as there, when the Jews had been put to silence the disciples

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were troubled, and came unto Him with Peter and said, *Declare unto us this parable;* even so now also they were troubled and said, *If the case of the man be so, it is good not to marry.*

Mat. 15, 15.

v. 10.

For now they understood the saying more than before. Therefore then indeed they held their peace, but now when there hath been gainsaying, and answering, and question, and learning by reply, and the Law appeared more clear, they ask Him. And openly to contradict they do not dare, but they bring forward what seemed to be a grievous and galling result of it, saying, *If the case of the man be so with his wife, it is not good to marry.* For indeed it seemed to be a very hard thing to have a wife full of every bad quality, and to endure a wild beast perpetually shut up with one in the house. And that thou mayest learn that this greatly troubled them, Mark said, to shew it, that they spake to Him privately.

Mark 10, 10.

[3.] But what is, "*if such be the case of a man with his wife?*" That is, if to this end he is joined with her, that they should be one, or, on the other hand, if the man shall get to himself blame for these things, and always transgresses by putting away, it were easier to fight against natural desire and against one's self, than against a wicked woman.

What then saith Christ? He said not, "yea, it is easier, and so do," lest they should suppose that the thing is a law; but He subjoined, *Not all men receive it, but they to whom it is given,* raising the thing, and shewing that it is great, and in this way drawing them on, and urging them.

v. 11.

But see herein a contradiction. For He indeed saith this is a great thing; but they, that it is easier. For it was meet that both these things should be done, and that it should be at once acknowledged a great thing by Him, that it might render them more forward, and by the things said by themselves it should be shewn to be easier, that on this ground too they might the rather choose virginity and continence. For since to speak of virginity seemed to be grievous, by the constraint of this law He drove them to this desire. Then to shew the possibility of it, He saith, *There are some eunuchs, who were so born from their mother's womb, there are some eunuchs which were made eunuchs of men,*

v. 12.

and there be eunuchs which have made themselves eunuchs for the kingdom of Heaven's sake, by these words secretly leading them to choose the thing, and establishing the possibility of this virtue, and all but saying, Consider if thou wert in such case by nature, or hadst endured this selfsame thing at the hands of those who inflict such wanton injuries, what wouldest thou have done, being deprived indeed of the enjoyment, yet not having a reward? Thank God therefore now, for that with rewards and crowns thou undergoest this, which those men endure without crowns; or rather not even this, but what is much lighter, being supported both by hope, and by the consciousness of the good work, and not having the desire so raging like waves within thee. MATT. XIX. 12.

For the excision of a member is not able to quell such waves, and to make a calm, like the curb of reason; or rather, reason only can do this.

For this intent therefore He brought in those others, even that He might encourage these, since if this was not what He was establishing, what means His saying concerning the other eunuchs? But when He saith, that they made themselves eunuchs, He means not the excision of the members, far from it, but the putting away of wicked thoughts. Since the man who hath mutilated himself, in fact, is subject even to a curse, as Paul saith, *I would*[1] *they were even cut off*[2] *which trouble you.* And very reasonably. For such a one is venturing on the deeds of murderers, and giving occasion to them that slander God's creation, and opens the mouths of the Manichæans, and is guilty of the same unlawful acts as they that mutilate themselves amongst the Greeks. For to cut off our members hath been from the beginning a work of demoniacal agency, and satanic device, that they may bring up a bad report upon the work of God, that they may mar this living creature, that imputing all not to the choice, but to the nature of our members, the more part of them may sin in security, as being irresponsible; and doubly harm this living creature, both by mutilating the members, and by impeding the forwardness of the free choice in behalf of good deeds.

[1] Gal. 5, 12.
[2] ἀποκόψονται, which may mean this.

These are the ordinances of the devil, bringing in, besides the things which we have mentioned, another wicked doctrine

Homil. LXII. 3.

also, and making way beforehand for the arguments concerning destiny and necessity even from hence, and every where marring the freedom given to us of God, and persuading us that evil deeds are of nature, and hence secretly implanting many other wicked doctrines, although not openly. For such are the devil's poisons.

Therefore I beseech you to flee from such lawlessness. For together with the things I have mentioned, neither doth the force of lust become milder hereby, but even more fierce. For from another origin hath the seed that is in us its sources, and from another cause do its waves swell. And some say from the brain, some from the loins, this violent impulse hath its birth; but I should say from nothing else than from an ungoverned will and a neglected mind: if this be temperate, there is no evil result from the motions of nature.

Having spoken then of the eunuchs that are eunuchs for nought and fruitlessly, unless with the mind they too practise temperance, and of those that are virgins for heaven's sake, He proceeds again to say, *He that is able to receive it, let him receive it*, at once making them more earnest by shewing that the good work is exceeding in greatness, and not suffering the thing to be shut up in the compulsion of a law, because of His unspeakable gentleness. And this He said, when He shewed it to be most possible, in order that the emulation of the free choice might be greater.

And if it is of free choice, one may say, how doth He say, at the beginning, *All men do not receive it, but they to whom it is given?* That thou mightest learn that the conflict is great, not that thou shouldest suspect any compulsory allotments. For it is given to those, even to the willing.

But He spake thus to shew that much influence from above is needed by him who entereth these lists, whereof He that is willing shall surely partake. For it is customary for Him to use this form of speech when the good work done is great, as when He saith, *To you it is given to know the mysteries.*

And that this is true, is manifest even from the present instance. For if it be of the Gift from above only, and they that live as virgins contribute nothing themselves, for nought did He promise them the kingdom of Heaven, and distinguish them from the other eunuchs.

But mark thou, I pray, how from some men's wicked doings, other men gain. I mean, that the Jews went away having learnt nothing, for neither did they ask with the intent of learning, but the disciples gained even from hence. MATT. XIX. 13—15.

[4.] *Then were there brought unto Him little children, that He should put His hands on them, and pray; and the disciples rebuked them. But He said unto them, Suffer the little children to come unto Me, for of such is the kingdom of Heaven; and He laid His hands on them, and departed thence.* v. 13-15.

And wherefore did the disciples repel the little children? For dignity. What then doth He? Teaching them to be lowly, and to trample under foot worldly pride, He doth receive them, and takes them in His arms, and to such as them promises the kingdom; which kind of thing He said before also[1].

[1] Matt. 18, 3. 4.

Let us also then, if we would be inheritors of the Heavens, possess ourselves of this virtue with much diligence. For this is the limit of true Wisdom; to be simple with understanding; this is Angelic life; yes, for the soul of a little child is pure from all the passions. Towards them who have vexed him he bears no resentment, but goes to them as to friends, as if nothing had been done; and how much soever he be beaten by his mother, after her he seeks, and her doth he prefer to all. Though thou shew him the Queen with a diadem, he prefers her not to his mother clad in rags, but would choose rather to see her in these, than the Queen in splendour. For he useth to distinguish what pertains to him and what is strange to him, not by its poverty and wealth, but by friendship. And nothing more than necessary things doth he seek, but just to be satisfied from the breast, and then he leaves sucking. The young child is not grieved at what we are grieved, as at loss of money and such things as that, and he doth not rejoice again at what we rejoice, namely, at these temporal things, he is not eager about the beauty of persons.

Therefore He said, *of such is the kingdom of Heaven*, that by choice we should practise these things, which young children have by nature. For since the Pharisees from nothing else so much as out of craft and pride did what they did, therefore on every hand He charges the disciples

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to be single hearted, both darkly hinting at those men, and instructing these. For nothing so much lifts up unto haughtiness, as power and precedence. Forasmuch then as the disciples were to enjoy great honours throughout the whole world, He preoccupies their mind, not suffering them to feel any thing after the manner of men, neither to demand honours from the multitude, nor to have men clear the way[1] before them.

[1] σοβεῖν

For though these seem to be little things, yet are they a cause of great evils. The Pharisees at least being thus trained were carried on into the very summit of evil, seeking after the salutations, the first seats, the middle places[2], for from these they were cast upon the shoal of their mad desire of glory, then from thence upon impiety. So therefore those men went away having drawn upon themselves a curse by their tempting, but the little children a blessing, as being freed from all these.

[2] μεσασμοὺς

1 Cor. 14, 20.

Let us then also be like the little children, and "*in malice be we babes.*" For it cannot be, it cannot be for one otherwise to see Heaven, but the crafty and wicked must needs surely be cast into hell.

[5.] And before hell too, we shall here suffer the utmost ills. Prov. 9, 12. LXX. *For if thou be evil*, it is said, *thou alone shalt endure the evil; but if good, it is for thyself and for thy neighbour.* Mark at any rate, how this took place in the former instances also. For neither was any thing more wicked than Saul, nor more simple and single-hearted than David. Which therefore was the stronger? Did not David get him twice into his hands, and having the power to slay him, forebore? Had he not him shut up as in a net and prison, and spared him? And this when both others were urging him, and when he himself was able to accuse him of countless charges; but nevertheless he suffered him to go away safe. And yet the other was pursuing him with all his army, but he was, with a few desperate fugitives, wandering and changing from place to place; nevertheless the fugitive had the advantage of the king, forasmuch as the one came to the conflict with simplicity, the other with wickedness.

For what could be more wicked than that man, who when he was leading his armies, and bringing all his wars to a

successful issue, and undergoing the labours of the victory and the trophies, but bringing the crowns to him, assayed to slay him? MATT. XIX. 13—15.

[5.] Such is the nature of envy, it is ever plotting against its own honours, and wasting him that hath it, and encompassing him with countless calamities. And that miserable man, for instance, until David departed, burst not forth into that piteous cry, bewailing himself and saying, *I am sore distressed, and the Philistines make war against me, and the Lord is departed from me.* Until he was separated from David, he fell not in war, but was both in safety, and in glory; for indeed unto the king passed the glory of the captain. For neither was the man disposed to usurpation, nor did he assay to depose the other from his throne, but for him did he achieve all things, and was earnestly attached to him, and this is evident even from what followed afterwards. For when indeed he was set under him, any one of them who do not search carefully might perhaps suppose these things to be by the usual custom of a subject; but after he had withdrawn himself out of Saul's kingdom, what then was there to restrain him, and to persuade to abstain from war against Saul; or rather what was wanting that could provoke him even to slay? Had not the other been evil towards him once, twice, and often? Was it not after having received benefits from him? Was it not having nothing whereof to accuse him? Was not Saul's kingdom and safety danger and insecurity to himself? must he not needs wander and be a fugitive, and be in trembling for fear of the utmost ills, while the other is alive, and reigning? Nevertheless none of these things constrained him to stain his sword with blood, but when he saw him asleep, and bound, and alone, and in the midst of his own men, and had touched his head, and when there were many rousing him to it, and saying the opportunity thus favourable was a judgment of God, he at once rebuked those who were urging him on, and refrained from the murder, and sent him away both safe and well; and as though he had been rather a body guard of his, and a shield-bearer, not an enemy, so did he chide the host for their treachery towards the king[2]. [1] 1 Sam. 28, 15. [2] 1 Sam. 26, 16.

What could be equal to this soul? What to that mild-

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ness? For this it is possible to see even by the things that have been mentioned; but much more by what are done now. For when we have considered our vileness, then we shall know more perfectly the virtue of those saints. Wherefore I entreat you to hasten towards the emulation of them.

For indeed if thou lovest glory, and for this cause art plotting against thy neighbour, then shalt thou enjoy it more largely, when having spurned it, thou wilt abstain from the plotting. For like as to become rich[a] is contrary to covetousness, so is the loving of glory to the obtaining of glory. And if ye be minded, let us enquire into each. For since we have no fear of hell, nor much regard for the kingdom, come and even from the things present let us lead you on.

For who are they that are ridiculous? Tell me. Is it not they that are doing any thing for the sake of glory from the multitude? And who are the objects of praise? Is it not they who spurn the praise of the multitude? Therefore if the love of vain glory be matter of reproach, and it cannot be concealed that the vain-glorious man loves it, he will assuredly be an object of reproach, and the love of glory is become to him a cause of dishonour. And not in this respect only doth he disgrace himself, but also in that he is compelled to do many things shameful, and teeming with the utmost disgrace. And like as with respect to their gains men are wont to suffer harm more than any thing from the disease of covetousness, (they become at least the subjects of many tricks, and of small gains make great losses, wherefore this saying hath prevailed even to be a proverb;) and as to the voluptuous man likewise, his passion becomes a hindrance to the enjoyment of his pleasure. These at least that are exceedingly given up thereto, and are the slaves of women, these above all do women carry about as servants, and will never vouchsafe to treat them as men, buffetting, spurning them, leading, and taking them about every where, and giving themselves airs, and in every thing merely giving them orders.

Even so also than him that is arrogant and mad about

[a] Mss. 'not to make money,' and presently, 'not to love glory;' but Savile's reading is rightly adopted by Mr. Field, with the Latin Translator.

glory, and accounts himself to be high, nothing is more base and dishonoured. For the race of man is fond of contention, and against nothing else doth it set itself so much, as against a boaster, and a contemptuous man, and a slave of glory. MATT. XIX. 13—15.

And he himself too, in order to maintain the fashion of his pride, exhibits the conduct of a slave to the common sort, flattering, courting them, serving a servitude more grievous than that of one bought for money.

Knowing then all these things, let us lay down these passions, that we may not both pay a penalty here, and there be punished without end. Let us become lovers of virtue. For so both before reaching the kingdom we shall reap the greatest benefits here, and when we are departed thither we shall partake of the eternal blessings; unto which God grant we may all attain by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might world without end. Amen.

HOMILY LXIII.

MATT. xix. 16.

And, behold, one came and said unto Him, Good Master, by doing what, shall I inherit eternal life?

SOME indeed accuse this young man, as one dissembling and ill-minded, and coming with a temptation to Jesus, but I, though I would not say he was not fond of money, and under subjection to his wealth, since Christ in fact convicted him of being such a character, yet a dissembler I would by no means call him, both because it is not safe to venture on things uncertain, and especially in blame, and because Mark hath taken away this suspicion; for he saith, that [1] *having come running unto Him, and kneeling to Him, he besought Him,* and that *Jesus beheld him, and loved him.*

[1] Mark 10, 17. 21.

But great is the tyranny of wealth, and it is manifest hence; I mean, that though we be virtuous as to the rest, this ruins all besides. With reason hath Paul also affirmed it to be the root of all evils in general. [2] *For the love of money is the root of all evils,* he saith.

[2] 1 Tim. 6, 10.

Wherefore then doth Christ thus reply to him, saying, *There is none good?* Because He came unto Him as a mere man, and one of the common sort, and a Jewish teacher; for this cause then as a man He discourses with him. And indeed in many instances He replies to the secret thoughts of them that come unto Him; as when He saith, [3] *We worship we know What*; and, [4] *If I bear witness of Myself, My witness is not true.* When therefore He saith, *There is none good;* not as putting Himself out from being good doth He say this, far from it; for he said not, *Why dost thou call Me*

v. 17.

[3] John 4, 22.

[4] John 5, 31.

good? I am not good; but, *there is none good*, that is, none amongst men. MATT. XIX. 17.

And when He saith this selfsame thing, He saith it not as depriving even men of goodness, but in contradistinction to the goodness of God. Wherefore also He added, *But one, that is, God;* and He said not, "but My Father," that thou mightest learn that He had not revealed Himself to the young man. So also further back He called men evil, saying, [1] *If ye, being evil, know how to give good gifts to your children.* For indeed there too He called them evil, not as condemning the whole race as evil, (for by *ye*, He means not "ye men,") but comparing the goodness that is in men with the goodness of God, He thus named it; therefore also He added, *How much more shall your Father give good things to them that ask Him?* And what was there to urge Him, or what the profit that He should answer in this way? He leads him on by little and little, and teaches him to be far from all flattery, drawing him off from the things upon earth, and fastening him upon God, and persuading him to seek after the things to come, and to know that which is really good, and the Root and Fountain of all things, and to refer the honours to Him. [1] Matt. 7, 11.

Since also when He saith, *Call no one master upon earth*, it is in contradistinction to Himself He saith this, and that they might learn what is the chief sovereignty over all things that are. For neither was it a small forwardness the young man had shewn up to this time in having fallen into such a desire; and when of the rest some were tempting, some were coming to Him for the cure of diseases, either their own or others, he for eternal life was both coming to Him, and discoursing with Him. For fertile was the land and rich, but the multitude of the thorns choked the seed. Mark at any rate how he is prepared thus far for obedience to the commandments. For '*By doing what*,' he saith, '*shall I inherit eternal life?*' So ready was he for the performance of the things that should be told him. But if he had come unto Him, tempting Him, the Evangelist would have declared this also to us, as He doth also with regard to the others, as in the case of the Lawyer. And though himself had been silent, Christ would not have suffered him to lie concealed, but would have con-

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victed him plainly, or at least would have intimated it, so that he should not seem to have deceived Him, and to be hidden, and thereby have suffered hurt.

If he had come unto Him tempting, he would not have departed sorrowing for what he heard. This was not at any rate ever the feeling of any of the Pharisees, but they grew fierce when their mouths were stopped. But not so this man; but he goeth away cast down, which is no little sign that not with an evil will he had come unto Him, but with one too feeble, and that he did indeed desire life, but was held in subjection by another and most grievous feeling.

Therefore when Christ said, *If thou wilt enter into life, keep the commandments*, he saith, *Which?* Not tempting, far from it, but supposing there were some others besides those of the Law that should procure him life, which was like one who was very desirous. Then since Jesus mentioned
v. 20. those out of the Law, he saith, *All these things have I kept from my youth up.* And neither at this did he stop, but again asks, *What lack I yet?* which itself again was a sign of his very earnest desire.

What then saith Christ? Since He was going to enjoin something great, He setteth forth the recompenses, and saith, *If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come, and follow Me.*

[2.] Seest thou how many prizes, how many crowns He appoints for this race? If he had been tempting, He would not have told him these things. But now He both saith it, and in order to draw him on, He also shews him the reward to be great, and leaves it all to his own will, by all means throwing into the shade that which seemed to be grievous in His advice. Wherefore even before mentioning the conflicts and the toil, He shews him the prize, saying, *If thou wilt be perfect*, and then saith, *Sell that thou hast, and give to the poor*, and straightway again the rewards, *Thou shalt have treasure in Heaven; and come, and follow Me.* For indeed to follow Him is a great recompense. *And thou shalt have treasure in Heaven.*

For since his discourse was of money, even of all did He advise him to strip himself, shewing that he loses not what

he hath, but adds to his possessions, He gave him more than He required him to give up; and not only more, but also as much greater as Heaven is greater than earth, and yet more so. MATT. XIX. 22. 23.

But He called it a treasure, shewing the plenteousness of the recompense, its permanency, its security, so far as it was possible by human similitudes to intimate it to the hearer. It is not then enough to despise wealth, but we must also maintain poor men, and above all things follow Christ; that is, do all the things that are ordered by Him, be ready for slaughter and daily death. [1] *For if any man will come after Me, let him deny himself, and take up his cross, and follow Me.* So that to cast away one's money is a much less thing than this last commandment, to shed even one's very blood; yet not a little doth our being freed from wealth contribute towards this. [1] Matt. 16, 24.

But when the young man heard it, he went away sorrowful. After this the Evangelist, as it were to shew that he hath not felt any thing it was unlikely he should feel, saith, *For he had great possessions.* For they that have little are not equally held in subjection, as they that are overflowed with great affluence, for then the love of it becomes more tyrannical. Which thing I cease not always saying, that the increase of acquisitions kindles the flame more, and renders the getters poorer, inasmuch as it puts them in greater desire, and makes them have more feeling of their want. v. 22.

See, for example, even here what strength did this passion exhibit. Him that had come to Him with joy and forwardness, when Christ commanded him to cast away his riches, it so overwhelmed and weighed down, as not to suffer him so much as to answer touching these things, but silenced and become dejected and sullen to go away.

What then saith Christ? *How hardly shall the rich enter into the Kingdom of Heaven!* blaming not riches, but them that are held in subjection by them. But if the rich man *hardly*, much more the covetous man. For if not to give one's own be an hindrance to entering the Kingdom, even to take of other men's goods, think how much fire it heapeth up. v. 23.

Why can it have been, however, that He said to His disciples, that *hardly shall a rich man enter in*, they being poor men, and having no possessions? Instructing them not to be

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ashamed of their poverty, and, as it were, excusing Himself to them for suffering them to have nothing.

But having said it was hard; as He proceeds, He shews that it is even impossible, and not merely impossible, but even in the highest degree impossible; and this He shewed by the comparison concerning the camel and the [1]needle.

[1] βελόνην

v. 24. *It is easier*, saith He, *for a camel to enter in by the eye of a needle, than for a rich man to enter into the Kingdom of Heaven.* Whence it is shewn, that there is no ordinary reward for them that are rich, and are able to practise self command. Wherefore also He affirmed it to be a work of God, that He might shew that great grace is needed for him who is to achieve this. At least, when the disciples

v. 26. were troubled, He said, *With men this is impossible; but with God all things are possible.*

And wherefore are the disciples troubled, being poor, yea exceedingly poor? Wherefore then are they confounded? Being in pain about the salvation of the rest, and having a great affection for all, and having already taken upon themselves the tender bowels of teachers. They were at least in such trembling and fear for the whole world from this declaration, as to need much comfort.

Therefore, having first *beheld them, He said unto them, The things which are impossible with men, are possible with God.* For with a mild and meek look, having soothed their shuddering mind, and having put an end to their distress, (for this the Evangelist signified by saying, *He beheld them,*) then by His words also He relieves them, bringing before them God's power, and so making them feel confidence.

But if thou wilt learn the manner of it likewise, and how what is impossible may become possible, hear. For neither for this end did He say, *The things which are impossible with men, are possible with God*, that thou shouldest give it up, and abstain, as from things impossible; but that having considered the greatness of the good work, thou shouldest hasten to it readily, and having besought God to assist thee in these noble contests, shouldest attain unto life.

[3.] How then should this become possible? If thou cast away what thou hast, if thou empty thyself of thy wealth, if thou refrain from the wicked desire. For in proof that He does

not refer it to God alone, but that to this end He said it, that thou shouldest know the vastness of the good work, hear what follows. For when Peter had said, *Behold, we have forsaken all, and followed Thee*, and had asked, *What shall we have therefore?* having appointed the reward for them; He added, *And every one who hath forsaken houses, or lands, or brothers, or sisters, or fathers, or mothers, shall receive an hundred fold, and shall inherit eternal life.* Thus that which is impossible becometh possible. But how may this very thing be done, one may say, to forsake these? how is it possible for him that is once sunk in such lust of wealth, to recover himself? If he begin to empty himself of his possessions, and cut off what are superfluous. For so shall he both advance further, and shall run on his course more easily afterwards. MATT. XIX. 27—29. v. 27-29.

Do not then seek all at once, but gently, and by little and little, ascend this ladder, that leads thee up to Heaven. For like as those in fevers having acrid bile abounding within them, when they cast in thereon meats and drinks, so far from quenching their thirst, do even kindle the flame; so also the covetous, when they cast in their wealth upon this wicked lust more acrid than that bile, do rather inflame it. For nothing so stays it, as to refrain for a time from the lust of gain, like as acrid bile is stayed by abstinence and evacuations.

But this itself, by what means will it be done? one may say. If thou consider, that whilst rich, thou wilt never cease thirsting, and pining with the lust of more; but being freed from thy possessions, thou wilt be able also to stay this disease. Do not then encompass thyself with more, lest thou follow after things unattainable, and be incurable, and be more miserable than all, being thus frantic.

For answer me, whom shall we affirm to be tormented and pained? him that longs after costly meats and drinks, and is not able to enjoy them as he will, or him that hath not such a desire? It is quite clear one must say, him that desires, but cannot obtain what he desires. For this is so painful, to desire and not to enjoy, to thirst and not to drink, that Christ desiring to describe hell to us, described it in this way, and introduced the rich man thus tormented. For longing for a drop of water, and not enjoying it, this was his punishment. So then he that despises wealth quiets the

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desire, but he that desires to be rich hath inflamed it more, and not yet doth he stay; but though he have got ten thousand talents, he desireth as much more; though he obtain these, again he aims at twice as much more, and going on he desires even the mountains, and the earth, and the sea, and all to become gold for him, being mad with a kind of new and fearful madness, and one that can never thus be extinguished.

And that thou mightest learn, that not by addition but by taking away this evil is stayed; if thou hadst ever had an absurd desire to fly and to be borne through the air, how wouldest thou extinguish this unreasonable desire? By fashioning wings, and preparing other instruments, or by convincing the mind that it is desiring things impossible, and that one should attempt none of these things? It is quite plain, that by convincing the mind. But that, thou mayest say, is impossible. But this again is more impossible, to find a limit for this desire. For indeed it is more easy for men to fly, than to make this lust cease by an addition of more. For when the objects of desire are possible, one may be soothed by the enjoyment of them, but when they are impossible, one must labour for one thing, to draw ourselves off from the desire, as otherwise at least it is not possible to recover the soul.

Therefore that we may not have superfluous sorrows, let us forsake the love of money that is ever paining, and never endures to hold its peace, and let us remove ourselves to another love, which both makes us happy, and hath great facility, and let us long after the treasures above. For neither is the labour here so great, and the gain is unspeakable, and it is not possible for him to fail of them who is but in any wise watchful and sober, and despises the things present; even as on the other hand, as to him that is a slave to these last, and is utterly given up to them, it is altogether of necessity that he fail of those better riches.

[4.] Considering then all these things, put away the wicked desire of wealth. For neither couldest thou say this, that it gives the things present, though it deprive us of the things to come, albeit even if this were so, this were extreme punishment, and vengeance. But now not even this may be. For besides hell, and before that hell, even here it casts

thee into a more grievous punishment. For many houses hath this lust overthrown, and fierce wars hath it stirred up, and compelled men to end their lives by a violent death; and before these dangers it ruins the nobleness of the soul, and is wont often to make him that hath it cowardly, and unmanly, and rash, and false, and calumnious, and ravenous, and over-reaching, and all the worst things. MATT. XIX. 27—29.

But seeing perhaps the brightness of the silver, and the multitude of the servants, and the beauty of the buildings, the court paid in the market-place, art thou bewitched thereby? What remedy then may there be for this evil wound? If thou consider how these things affect thy soul, how dark, and desolate, and foul they render it, and how ugly; if thou reckon with how many evils these things were acquired, with how many labours they are kept, with how many dangers: or rather they are not kept unto the end, but when thou hast escaped the attempts of all, death coming on thee is often wont to remove these things into the hand of thine enemies, and goeth and taketh thee with him destitute, drawing after thee none of these things, save the wounds and the sores only, which the soul received from these, before its departing. When then thou seest any one resplendent outwardly with raiment and large attendance, lay open his conscience, and thou shalt see many a cobweb within, and much dust. Consider Paul, Peter. Consider John, Elias, or rather the Son of God Himself, Who hath not where to lay His head. Be an imitator of Him, and of His servants, and imagine to thyself the unspeakable riches of these.

But if having obtained a little sight by these, thou shouldest be darkened again, as in any shipwreck when a storm hath come on, hear the declaration of Christ, which affirms, that it is impossible *for a rich man to enter into the kingdom of Heaven.* And against this declaration set the mountains, and the earth, and the sea; and all things, if thou wilt, suppose[1] to be gold; for thou shalt see nothing equal to the loss arising to thee from thence. And thou indeed makest mention of acres of land, so many and so many, and of houses ten or twenty or even more, and of baths as many, and of slaves a thousand, or twice as many, and of chariots fastened with silver and overlaid with gold; but I say this, that if each one of you that are rich were to leave this

[1] τῷ λόγῳ ποίησον

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poverty, (for these things are poverty compared with what I am about to say,) and were possessed of a whole world, and each of them had as many men, as are now every where on land and sea, and each a world both sea and land, and every where buildings, and cities, and nations, and from every side instead of water, instead of fountains, gold flowed up for him, I would not say those who are thus rich are worth three farthings, when they are cast out of the kingdom.

For if now aiming at riches that perish, when they miss them, they are tormented, if they should obtain a perception of those unspeakable blessings, what then will suffice for consolation for them? There is nothing. Tell me not then of the abundance of their possessions, but consider how great loss the lovers of this abundance undergo in consequence thereof, for these things losing Heaven, and being in the same state, as if any one after being cast out of the highest honour in kings' courts, having a dung heap, were to pride himself on that. For the storing up of money differs nothing from that, or rather that is even the better. For that is serviceable both for husbandry, and for heating a bath, and for other such uses, but the buried gold for none of these things. And would it were merely useless; but as it is, it kindles moreover many furnaces for him that hath it, unless he use it rightly; countless evils at least spring therefrom.

Therefore they that are without used to call the love of money the citadel[a] of evils; but the blessed Paul spake much better, and more vividly, pronouncing it [1] *the root of all evils.*

[1] 1 Tim. 6, 10.

Considering then all these things, let us emulate the things worthy of emulation, not gorgeous buildings, not costly estates, but the men that have much confidence towards God, those that have riches in Heaven, the owners of those treasures, them that are really rich, them that are poor for Christ's sake, that we may attain unto the good things of eternity by the grace and love towards man of our Lord Jesus Christ, with Whom be unto the Father, together with the Holy Ghost, glory, might, honour, now and always and world without end. Amen.

[a] Mr. Field cites Stobæus, p. 130, 52. of Bion, and Diog. Laert. vi. 50. of Diogenes the Cynic, noting that both say μητρόπολις, not ἀκρόπολις. See Adnot. p. 133.

HOMILY LXIV.

MATT. xix. 27.

Then answered Peter, and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore?

ALL which? O blessed Peter; the rod? the net? the boat? the craft? These things dost thou tell me of, as all? Yea, saith he, but not for display do I say these things, but in order that by this question I may bring in the multitude of the poor. For since the Lord had said, *If thou wilt be* v. 21. *perfect, sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven;* lest any one of the poor should say, What then? if I have no possessions, can I not be perfect? Peter asks, that thou, the poor man, mayest learn, that thou art made in no respect inferior by this: Peter asks, that thou mayest not learn from Peter, and doubt, (for indeed he was imperfect as yet, and void of the Spirit,) but that, having received the declaration from Peter's Master, thou mayest be confident.

For like as we do, (we make things our own often when speaking of the concerns of others,) so did the Apostle, when he put to Him this question in behalf of all the world. Since that at least he knew with certainty his own portion, is manifest from what had been said before; for he that had already received the keys of the Heavens, much more might feel confidence about the things hereafter.

But mark also how exactly his reply is according to Christ's demand. For He had required of the rich man these two things, to give that he had to the poor, and to

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follow Him. Wherefore he also expresses these two things, to forsake, and to follow. *For behold we have forsaken all,* saith he, *and have followed Thee.* For the forsaking was done for the sake of following, and the following was rendered easier by the forsaking, and made them feel confidence and joy touching the forsaking.

v. 28. What then saith He? *Verily, I say unto you, that ye which have followed Me, in the Regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* What then, one may say, shall Judas sit there? By no means. How, then, doth He say, *Ye shall sit on twelve thrones?* how shall the terms of the promise be fulfilled?

Hear how, and on what principle. There is a law ordained of God, recited by Jeremiah the Prophet to the Jews, and in these words. [1] *At what instant I shall speak a sentence concerning a nation and kingdom, to pluck up and destroy; if that nation turn from their evil deeds, I also will repent of the evils, which I thought to do unto them. And at what instant I shall speak concerning a nation and kingdom to build and to plant it; and if they do evil in My sight, that they obey not My voice, I also will repent of the good, which I said I would do unto them.*

[1] Jer. 18, 7—10.

For the same custom do I observe with respect to the good things as well, saith He. For though I spake of building up, should they shew themselves unworthy of the promise, I will no longer do it. Which sort of thing was done with respect to man upon his creation, *For the dread of you,* it is said, [2] *and the fear of you shall be on the wild beasts,* and it came not to pass, for he proved himself unworthy of the sovereignty, even as did Judas also.

[2] Gen. 9, 2.

For in order that neither at the denunciations of punishment any men should despair, and become more hardened, nor by the promises of good things be rendered causelessly more remiss, He remedies both these evils, by that which I have before mentioned, saying in this way: Though I should threaten, do not despair; for thou art able to repent, and to reverse the denunciation, like the Ninevites. Though I should promise any good thing, grow not remiss because of the promise. For shouldest thou appear unworthy, the

fact of my having promised will not advantage thee, but will rather bring punishment. For I promise thee being worthy. MATT. XIX. 29.

Therefore even then in His discourse with His disciples He did not promise to them simply, for neither did He say, *you*, only, but added, *which have followed Me*, that He might both cast out Judas, and draw towards Him those that should come afterwards. For neither to them only was it said, nor to Judas any more, when he had become unworthy.

Now to the disciples He promised things to come, saying, *Ye shall sit on twelve thrones*, for they were now of a higher stamp, and sought after none of the things of the present world, but to the rest He promises also what are here.

For every one, He saith, *that hath forsaken brethren, or* v. 29. *sisters, or father, or mother, or wife, or children, or lands, or house, for My Name's sake, shall receive an hundred fold in this world, and shall inherit everlasting life.*

For lest any after having heard the word "*ye*," should suppose this a thing peculiar to the disciples, (I mean now the enjoying the greatest and first honours in the things to come,) He extended the word, and spread the promise over the whole earth, and from the things present establishes the things to come also. And to the disciples also at the beginning, when they were in a more imperfect state, He reasoned from the things present. For when He drew them from the sea, and took them from their trade, and commanded them to forsake the ships, He made mention not of Heaven, not of thrones, but of the things here, saying, *I will make you fishers of men;* but when He had wrought them to be of higher views, then after that He discourses of the things to come also.

[2.] But what is, *Judging the twelve tribes of Israel?* This is, *condemning them.* For they are not surely to sit as judges, but like as He said the Queen of the South should condemn that generation, and the Ninevites shall condemn them; so now these also. Therefore He said not, the nations, and the world, but the tribes of Israel. For since both the Jews alike and the Apostles had been brought up under the same laws, and customs, and polity; when the Jews said, that for this cause they could not believe in Christ, because the Law forbad to receive His commandments, by bringing forward

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these men, who had received the same law, and yet had believed, He condemns all those; like as even already He had said, [1] *therefore they shall be your judges.*

[1] Matt. 12, 27.

And what great thing doth He promise them, it may be said, if what the Ninevites have and the Queen of the South, this these are to have also? In the first place He had promised them many other things before this, and after this doth promise them, and this alone is not their reward.

And besides even in this He intimated by the way something more than these things. For of those He simply said, [2] *The men of Nineveh shall rise up and condemn this generation*, and, *The Queen of the South shall condemn it;* but concerning these, not merely thus, but how? *When the Son of Man shall sit upon the throne of His glory, then shall ye also sit upon twelve thrones*, saith He, declaring, that they also shall reign with Him, and partake of that glory. [3] *For if we suffer*, it is said, *we shall also reign with Him.* For neither do the thrones signify a sitting (in judgment), for He alone is the one that shall sit and judge, but honour and glory unspeakable did He intimate by the thrones.

[2] Matt. 12, 41.

[3] 2 Tim. 2, 12.

To these then He spake of these things, but to all the rest of eternal life and an hundred fold here. But if to the rest, much more to these too, both these things, and the things in this life.

And this surely came to pass; for when they had left a fishing rod and a net, they possessed with authority the substances of all, the prices of the houses and the lands, and the very bodies of the believers. For often did they choose even to be slain for their sake, as Paul also bears witness to many, when he saith, [4] *If it had been possible ye would have plucked out your eyes, and given them to me.* But when He saith, *Every one who hath forsaken wife*, He saith not this, for marriages to be broken asunder for nought, but as He saith concerning one's life, [5] *He that loseth his life for my sake shall find it*, not that we should destroy ourselves, neither that while yet here we should part it from the body, but that we should prefer godliness to all things; this too He saith also with respect to wife and brethren.

[4] Gal. 4, 15.

[5] Matt. 10, 39.

But He seems to me here to intimate also the persecutions. For since there were many instances both of fathers urging

their sons to ungodliness, and wives their husbands; when they command these things, saith He, let them be neither wives nor parents, even as Paul likewise said, [1] *But if the unbelieving depart, let him depart.* MATT. XIX. 30. [1] 1 Cor. 7, 15.

When He had then raised the spirit of all, and had persuaded them to feel confidence both with respect to themselves and to all the world, He added, that *Many that were first shall be last, and last first.* But this although it be spoken also without distinction concerning many others likewise, it is spoken also concerning these men and concerning the Pharisees, who did not believe, even as before also He had said, [2] *That many shall come from east and west, and shall sit down with Abraham, and Isaac, and Jacob; but the children of the Kingdom shall be cast out.* v. 30. [2] Mat. 8, 11. 12.

Then He adds also a parable, as training those who had fallen short to a great forwardness.

For the Kingdom of Heaven, He said, *is like to a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with them for a penny a day, he sent them into his vineyard.* Mat. 20, 1—16.

And at the third hour he saw others standing idle, and to them too he said, Go ye also into the vineyard, and whatsoever is right I will give you. And about the sixth and ninth hours he did likewise. And about the eleventh hour, he saw others standing idle, and saith unto them, Why stand ye here all the day idle? But they say unto him, No man hath hired us. He saith unto them, Go ye also into my vineyard, and whatsoever is right, ye shall receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And the first supposed that they should receive more, and they received likewise every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us that have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst thou

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not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last also, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? Thus the last shall be first, and the first last: for many are called, but few chosen.

[3.] What is to us the intent of this parable? For the beginning doth not harmonize with what is said at the end, but intimates altogether the contrary. For in the first part He shews all enjoying the same, and not some cast out, and some brought in; yet He Himself both before the parable and after the parable said the opposite thing. *That the first shall be last, and the last first*, that is, before the very first, those not continuing first, but having become last. For in proof that this is His meaning, He added, *Many are called, but few chosen*, so as doubly both to sting the one, and to soothe and urge on the other.

But the parable saith not this, but that they shall be equal to them that are approved, and have laboured much. *For thou hast made them equal unto us*, it is said, *that have borne the burden and heat of the day.*

What then is the meaning of the parable? For it is necessary to make this first clear, and then we shall clear up that other point. By a vineyard He meaneth the injunctions of God and His commandments: by the time of labouring, the present life: by labourers, them that in different ways are called to the fulfilment of the injunctions: by early in the morning, and about the third and ninth and eleventh hours, them who at different ages have drawn near to God, and approved themselves.

But the question is this, whether the first having gloriously approved themselves, and having pleased God, and having throughout the whole day shone by their labours, are possessed by the basest feeling of vice, jealousy and envy. For when they had seen them enjoying the same rewards, they say, *These last have wrought but one hour, and thou hast made them equal unto us, that have borne the burden and heat of the day.* And in these words, when they are to receive no hurt, neither to suffer diminution as to their own hire, they were indignant, and much displeased at the good of others, which was proof of envy and jealousy. And what

is yet more, the good man of the house in justifying himself with respect to them, and in making his defence to him that had said these things, convicts him of wickedness and the basest jealousy, saying, *Didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto the last even as unto thee. Is thine eye evil, because I am good?* MATT. XX. 1—16.

What then is it which is to be established by these things? For in other parables also this selfsame thing may be seen. For the son who was approved is brought in, as having felt this selfsame thing, when he saw his prodigal brother enjoying much honour, even more than himself. For like as these enjoyed more, by receiving first, so he in a greater degree was honoured by the abundance of the things given him; and to these things he that was approved bears witness.

What then may we say? There is no one who is thus justifying himself, or blaming others in the Kingdom of Heaven; away with the thought! for that place is pure from envy and jealousy. For if when they are here the saints give their very lives for sinners, much more when they see them there in the enjoyment of these things, do they rejoice and account these to be blessings of their own.

Wherefore then did He so frame His discourse? The saying is a parable, wherefore neither is it right to enquire curiously into all things in parables word by word[1], but when we have learnt the object for which it was composed, to reap this, and not to busy one's self about any thing further.

[1] κατὰ λέξις

Wherefore then was this parable thus composed? what is its object to effect? To render more earnest them that are converted and become better men in extreme old age, and not to allow them to suppose they have a less portion. So it is for this cause He introduces also others displeased at their blessings, not to represent those men as pining or vexed, away with the thought! but to teach us that these have enjoyed such honour, as could even have begotten envy in others. Which we also often do, saying, 'Such a one blamed me, because I counted thee worthy of much honour,' neither having been blamed, nor wishing to slander that other, but hereby to shew the greatness of the gift which this one enjoyed.

But wherefore can it have been that He did not hire all at

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once? As far as concerned Him, He did hire all; but if all did not hearken at once, the difference was made by the disposition of them that were called. For this cause, some are called early in the morning, some at the third hour, some at the sixth, some at the ninth, some at the eleventh, when they would obey.

[1] Gal. 1, 15.

This Paul also declared when he said, [1] *When it pleased Him, Who separated me from my mother's womb.* When did it please Him? When he was ready to obey. For He willed it even from the beginning, but because he would not have yielded, then it pleased Him, when Paul also was ready to obey. Thus also did He call the thief, although He was able to have called him even before, but he would not have obeyed. For if Paul at the beginning would not have obeyed, much more the thief.

And if they say, *No man hath hired us*, in the first place as I said we must not be curious about all the points in the parables; but here neither is the good man of the house represented to say this, but they; but he doth not convict them, that he might drive them to perplexity, but might win them over. For that He called all, as far as lay in Him, from the first even the Parable shews, saying, that *He went out early in the morning to hire.*

[4.] From every thing then it is manifest to us, that the parable is spoken with reference to them who from earliest youth, and those who in old age and more tardily, lay hold on virtue; to the former, that they may not be proud, neither reproach those called at the eleventh hour; to the latter, that they may learn, that it is possible even in a short time to recover all.

For since He had been speaking about earnestness, and the casting away of riches, and contempt of all one's possessions, but this needed much vigour of mind and youthful ardour; in order to kindle in them a fire of love, and to give vigour to their will, He shews that it is possible even for men coming later to receive the hire of the whole day.

But He doth not say it thus, lest again He should make them proud, but he shews that the whole is of His Love to man, and because of this they shall not fail, but shall themselves enjoy the unspeakable blessings.

And this chiefly is what it is His will to establish by this

parable. And if He adds, that, *So the last shall be first and the first last; for many are called, but few chosen*, marvel not. For not as inferring it from the parable doth He say this, but His meaning is this, that like as this came to pass, so shall that come to pass. For here indeed the first did not become last, but all received the same contrary to hope and expectation. But as this result took place contrary to hope and contrary to expectation, and they that came before were equalled by them that followed, so shall that also come to pass which is more than this, and more strange, I mean, that the last should come to be even before the first, and that the first should be after these. So that that is one thing, and this another. MATT. XX. 1—16.

But He seems to me to say these things, darkly hinting at the Jews, and amongst the believers at those who at first shone forth, but afterwards neglected virtue, and fell back; and those others again that have risen from vice, and have shot beyond many. For we see such changes taking place both with respect to faith and practice.

Wherefore I entreat you let us use much diligence both to stand in the right faith, and to shew forth an excellent life. For unless we add also a life suitable to our faith, we shall suffer the extremest punishment.

And this the blessed Paul shewed even from times of old, when he said, that [1] *They did all eat the same spiritual meat, and did all drink the same spiritual drink:* and added, that they were not saved; *for they were overthrown in the wilderness.* And Christ declared it even in the Evangelists, when He brought in some that had cast out devils and prophesied, and are led away to punishment. And all His parables also, as that of the virgins, that of the net, that of the thorns, that of the tree not bringing forth fruit, demand virtue in our works. For concerning doctrines He discourses seldom, for neither doth the subject need labour, but of life often or rather every where, for the war about this is continual, wherefore also so is the labour. [1] 1 Cor. 10, 3. 4. 5.

And why I do speak of the whole code. For even a part of it overlooked brings upon one great evils; as, for instance, almsgiving overlooked casts into hell them that have come short in it; and yet this is not the whole of virtue, but a part

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thereof. But nevertheless both the virgins were punished for not having this, and the rich man was for this cause tormented, and they that have not fed the hungry, are for this condemned with the devil. Again, not to revile is a very small part of it, nevertheless this too casts out them that have not attained to it. [1] *For he that saith to his brother, Thou fool, shall be in danger of hell fire.* Again, even continence itself is a part, but nevertheless, without this no one shall see the Lord. For, [2] *Follow peace*, it is said, *and holiness*[3], *without which no man shall see the Lord.* And humility too in like manner is a part of virtue; but nevertheless though any one should fulfil other good works, but have not attained to this, he is unclean with God. And this is manifest from the Pharisee, who though abounding with numberless good works, by this lost all.

[1] Matt. 5, 22.

[2] Heb. 12, 14.

[3] ἁγιασμὸν, cf. 1 Thess. 4, 3.

But I have also something more than these things to say again. I mean, that not only one of them overlooked shuts Heaven against us, but though it be done, yet not in due perfection and abundance, it produces the self-same effect again. [4] *For except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven.* So that though thou give alms, but not more than they, thou shalt not enter in.

[4] Matt. 8, 20.

And how much did they bestow in alms? one may ask. For this very thing, I am minded to say now, that they who do not give, may be roused to give, and they that give, may not pride themselves, but may make increase of their gifts. What then did they give? A tenth of all their possessions, and again another tenth, and after this a third, so that they almost gave away the third part, for three tenths put together make up this. And together with these, first fruits, and first born, and other things besides, as, for instance, the offerings for sins, those for purification, those at feasts, those in the Jubilee[5], those by the cancelling of debts, and the dismissals of servants, and the lendings that were clear of usury. But if he who gave the third part of his goods, or rather the half, (for those being put together with these are the half,) if then he who is giving the half, achieves no great thing, he who doth not bestow so much as the tenth, of what shall he be worthy? With reason He said, *There are few that be saved.*

[5] Ἰωβηλαίῳ.

[5.] Let us not, then, despise the care of our life. For if one portion of it despised brings so great a destruction, when on every hand we are subject to the sentence of condemnation, how shall we escape the punishment? and what manner of penalty shall we not suffer? and what manner of hope of salvation have we, one may ask, if each of the things we have numbered, threatens us with hell? I too say this; nevertheless, if we give heed we may be saved, preparing the medicines of almsgiving, and attending to our wounds. MATT. XX. 16.

For oil does not so strengthen a body, as benevolence at once strengthens a soul, and makes it invincible to all and impregnable to the devil. For wheresoever he may seize us, his hold then slips, this oil not suffering his grasp to fix on our back.

With this oil therefore let us anoint ourselves continually. For it is the cause of health, and a supply of light, and a source of cheerfulness. "But such a one," thou wilt say, "hath talents of gold so many and so many, and gives away nothing." And what is that to thee? For thus shalt thou appear more worthy of admiration, when in poverty thou art more munificent than he. It was on this ground Paul marvelled at the Macedonians, not because they gave, but because even though they were in poverty they gave [1]. [1] 2 Cor. 8, 1. 2. 3.

Look not then at these, but at the common Teacher of all, Who *had not where to lay His head*[2]. And why, you say, doth not this and that person do so? Do not judge another, but deliver thyself from the charge against thee. Since the punishment is greater when thou at the same time blamest others, and thyself doest not, when judging other men, thou art again thyself also subject to the same judgment. For if even them who do right He permits not to judge others, much more will He not permit offenders. Let us not therefore judge others, neither let us look to others who are taking their ease, but unto Jesus, and from thence let us draw our examples. [2] Mat. 8, 20.

Why! have I been thy Benefactor? Why! did I redeem thee, that thou lookest to me? It is Another Who hath bestowed these things on thee. Why dost thou let go thy Master, and look unto thy fellow-servant? Heardest thou not Him saying, [3] *Learn of Me, for I am meek and lowly in heart*? And again, *He that would be first amongst you, let* [3] Matt. 11, 29.

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him be servant of all: and again, [1]*Even as the Son of Man came not to be ministered unto, but to minister.* And after these things again, lest taking offence at them who are remiss amongst thy fellow-servants, thou continue in contemptuousness; to draw thee off from that, He saith, [2]*I have made Myself an example to you, that as I have done, ye should do also.* But hast thou no teacher of virtue amongst those persons that are with thee, neither such a one as to lead thee on to these things? More abundant then will be the praise, the commendation greater, when not even being supplied with teachers thou hast become one to be marvelled at.

[1] Matt. 20, 27. 28.

[2] John 13, 15.

For this is possible, nay very easy, if we be willing; and this they shew, who first duly performed these things, as, for instance, Noah, Abraham, Melchizedeck, Job, and all the men like them. To them it is needful to look every day, and not unto these, whom ye never cease emulating, and passing about their names in your assemblies. For nothing else do I hear you saying every where, but such words as these; "Such a one has bought so many acres of land, such a one is rich, he is building." Why dost thou stare, O man, at what is without? Why dost thou look to others? If thou art minded to look to others, look to them that do their duty, to them that approve themselves, to them that carefully fulfil the law, not to those that have become offenders, and are in dishonour. For if thou look to these, thou wilt gather hence many evil things, falling into remissness, into pride, into condemnation of others; but if thou reckon over them that do right, thou wilt lead thyself on unto humility, unto diligence, unto compunction, unto the blessings that are beyond number.

Hear what the Pharisee suffered, because he let pass them that do right, and looked to him that had offended; hear and fear.

See how David became one to be marvelled at, because he looked to his ancestors that were noted for virtue. [3]*For I am a stranger,* said he, *and a sojourner, as all my fathers were.* For this man, and all that are like him, let pass them that had sinned, and thought of those who had approved themselves.

[3] Ps. 39, 12.

This do thou also. For thou art not set to judge of the

negligences of which others have been guilty, nor to enquire into the sins which others are committing; thou art required to do judgment on thyself, not on others. [1]*For if we judged ourselves*, it is said, *we should not be judged, but when we are judged, we are chastened of the Lord.* But thou hast reversed the order, of thyself requiring no account of offences great or small, but being strict and curious about the offences of others.

MATT. XX. 16.

[1] 1 Cor. 11, 31. 32.

Let us no more do this, but leaving off this disorderly way, let us set up a tribunal in ourselves for the sins committed by ourselves, becoming ourselves accusers, and judges, and executioners for our offences.

But if it be thy will to be busy about the things of other men also, busy thyself about their good works, not their sins, that both by the memory of our negligences and by our emulation for the good works they have done, [and by setting before ourselves the judgment-seat from which no prayers can deliver, wounded each day by our conscience as by a kind of goad[b],] we may lead ourselves on to humility, and a greater diligence, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ; with Whom be to the Father, together with the Holy Ghost, glory, might, honour, now and always, and world without end. Amen.

[b] The part within brackets is omitted in two Manuscripts.

HOMILY LXV.

MATT. XX. 17—19.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the Scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him, and the third day He shall be raised.

HE goeth not up at once to Jerusalem when He is come out of Galilee, but having first wrought miracles, and having stopped the mouths of Pharisees, and having discoursed with His disciples of renouncing possessions: for, [1]*if thou wilt be perfect*, saith He, *sell that thou hast:* and of virginity, [2]*He that is able to receive, let him receive it:* and of humility, [3]*For except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven:* and of a recompense of the things here, [4]*For whoso hath forsaken houses, or brethren, or sisters, shall receive an hundred fold in this world:* and of rewards there, *For he shall also inherit*, it is said, *everlasting life:* then he assails the city next, and being on the point of going up, discourses again of His Passion. For since it was likely that they, because they were not willing this should come to pass, would forget it, He is continually putting them in remembrance, exercising their mind by the frequency with which He reminded them, and diminishing their pain.

[1] Matt. 19, 21.
[2] ib. 12.
[3] Matt. 18, 3.
[4] Matt. 19, 29.

But He speaks with them *apart*, necessarily; for it was not meet that His discourse about these things should be published to the many; neither that it should be spoken plainly, for no advantage arose from this. For if the disciples were confounded at hearing these things, much more the multitude of the people. Matt. XX. 17—19.

What then? was it not told to the people? you may say. It was indeed told to the people also, but not so plainly. For, [1] *Destroy*, saith He, *this Temple, and in three days I will raise It up;* and, [2] *This generation seeketh after a sign, and there shall no sign be given it, but the sign of Jonas;* and again, [3] *Yet a little while am I with you, and ye shall seek Me, and shall not find Me.* [1] John 2, 19. [2] Matt. 12, 39. [3] John 7, 33. 34.

But to the disciples not so, but as the other things He spake unto them more plainly, so also spake He this too. And for what purpose, if the multitude understood not the force of His sayings, were they spoken at all? That they might learn after these things, that foreknowing it, He came to His Passion, and willing it; not in ignorance, nor by constraint. But to the disciples not for this cause only did He foretel it; but, as I have said, in order that having been exercised by the expectation, they might more easily endure the Passion, and that it might not confound them by coming upon them without preparation. So for this cause, while at the beginning He spake of His death only, when they were practised and trained to hear of it, He adds the other circumstances also; as, for instance, that they should deliver Him to the Gentiles, that they should mock and scourge Him; as well on this account, as in order that when they saw the mournful events come to pass, they might expect from this the Resurrection also. For He who had not cloked from them what would give pain, and what seemed to be matter of reproach, would reasonably be believed about good things too.

But mark, I pray thee, how with regard to the time also He orders the thing wisely. For neither at the beginning did He tell them, lest He should disquiet them, neither at the time itself, lest by this again He should confound them; but when they had received sufficient proof of His power, when He had given them promises that were very great concerning life everlasting, then He introduces also what He had

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to say concerning these things, once and twice and often interweaving it with His miracles and His instructions.

But another Evangelist saith, that He brought in the Prophets also as witnesses[1]; and another again saith, that even they themselves understood not His words, but the saying was hid from them, and that they were amazed as they followed Him[2].

[1] Luke 18, 31.

[2] Mark 10, 32. comp. Mark 9, 32. and Luke 18, 34.

Surely then, one may say, the benefit of the prediction is taken away. For if they knew not what they were hearing, neither could they look for the event, and not looking for it, neither could they be exercised by their expectations.

But I say another thing also more perplexing than this; If they did not know, how were they sorry. For another saith, they were sorry. If therefore they knew it not, how were they sorry? How did Peter say[3], *Be it far from Thee, this shall not be unto Thee?*

[3] Matt. 16, 22.

What then may we say? That He should die indeed they knew, albeit they knew not clearly the mystery of the Incarnation[4]. Neither did they know clearly about the Resurrection, neither what He was to achieve; and this was hid from them.

[4] lit. economy.

For this cause also they felt pain. For some they had known to have been raised again by other persons, but for any one to have raised up himself again, and in such wise to have raised himself as not to die any more, they had never known.

This then they understood not, though often said; nay nor of this self-same death did they clearly know what it was, and how it should come on Him. Wherefore also they were amazed as they followed Him, but not for this cause only; but to me at least He seems even to amaze them by discoursing of His Passion.

[2.] Yet none of these things made them take courage, and this when they were continually hearing about His Resurrection. For together with His death this also especially troubled them, to hear that men should *mock and scourge Him*, and the like. For when they considered His miracles, the possessed persons whom He had delivered, the dead whom He had raised, all the other marvellous works which He was doing, and then heard these things, they were amazed, if He

Who doeth these works is thus to suffer. Therefore they fell even into perplexity, and now believed, now disbelieved, and could not understand His sayings. So far at least were they from understanding clearly what He said, that the sons of Zebedee at the same time came to Him, and spake to Him of precedence. *We desire*, it is said, *that one should sit on Thy Right Hand, and one on Thy Left.* How then doth this Evangelist say, that their mother came to Him? It is probable both things were done. I mean, that they took their mother with them, with the purpose of making their entreaty stronger, and in this way to prevail with Christ. MATT. XX. 22. v. 21. comp. Mark 10, 37.

For in proof that this is true, as I say, and the request was rather theirs, and that being ashamed they put forward their mother, mark how Christ directs His words to them.

But rather let us learn, first, what do they ask, and with what disposition, and whence they were moved to this? Whence then were they moved to this? They saw themselves honoured above the rest, and expected from that they should obtain this request also. But what can it be they ask? Hear another Evangelist plainly declaring this. For, *Because He was nigh*, it is said[1], *to Jerusalem, and because they thought the kingdom of God should immediately appear*, they asked these things. For they supposed, that this was at the doors, and visible, and that having obtained what they asked, they would undergo none of the painful things. For neither for its own sake only did they seek it, but as though they would also escape the hardships. [1] Luke 19, 11.

Wherefore also Christ in the first place leads them off from these thoughts, commanding them to await slaughters, and dangers, and the utmost terrors. For, *Are ye able*, saith He, *to drink of the cup that I drink of?* v. 22.

But let no man be troubled at the Apostles being in such an imperfect state. For not yet was the Cross accomplished, not yet the grace of the Spirit given. But if thou wouldest learn their virtue, notice them after these things, and thou wilt see them superior to every passion. For with this object He reveals their deficiencies, that after these things thou mightest know, what manner of men they became by grace.

That then they were asking, in fact, for nothing spiritual,

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neither had a thought of the Kingdom above, is manifest from hence. But let us see also, how they come unto Him, and what they say. *We would*, it is said[1], *that whatsoever we shall desire of Thee, Thou shouldest do it for us.*

[1] Mark 10, 35.

[2] ib. 36.

And Christ saith to them, *What would ye*[2]*?* not being ignorant, but that He may compel them to answer, and lay open the wound, and so apply the medicine. But they out of shame and confusion of face, because under the influence of a human passion they were come to do this, took Him privately apart from the Disciples, and asked Him. For they went before, it is said, so that it might not be observable to them, and so said what they wished. For it was their desire, as I suppose, because they heard, *Ye shall sit on twelve thrones*, to have the first place of these seats. And that they had an advantage over the others, they knew, but they were afraid of Peter, and say, *Command, that one sit on Thy Right Hand, one on Thy left;* and they urge Him, saying, *Command.*

What then saith He? Shewing, that they asked nothing spiritual, neither, if they had known again what they were asking, would they have ventured to ask for so much, He saith, *Ye know not what ye ask*, how great, how marvellous, how surpassing even the Powers above. After that He adds, *Are ye able to drink of the cup that I shall drink of, and to be baptized with the Baptism that I am baptized with?* Seest thou, how He straightway drew them off from their suspicion, by framing His discourse from the contrary topics? For ye, He saith, talk to me of honour and crowns, but I to you of conflicts and labours. For this is not the season for rewards, neither shall that glory of mine appear now, but the present time is one of slaughter, and wars, and dangers.

And see how by the form of His question, He both urges and attracts them. For He said not, "Are ye able to be slain?" "Are ye able to pour forth your blood?" but how? "*Are ye able to drink of the cup?*" Then to attract them to it, He saith, "*Which I shall drink of,*" that by their fellowship with Him in it they might be made more ready.

And a Baptism again calls He it; shewing that great was the cleansing the world was to have from the things that were being done.

v. 22.

They say unto Him, We are able. Out of their forward-

ness they straightway undertook it, not knowing even this which they were saying, but looking to hear what they had asked. MATT. XX. 23.

What then saith He? *Ye shall drink indeed of My Cup,* v. 23. *and be baptized with the Baptism that I am baptized with.* Great blessings did He foretel to them. His meaning is, ye shall be counted worthy of martyrdom, and shall suffer these things which I suffer; ye shall close your life by a violent death, and in these things ye shall be partakers with Me; *But to sit on My Right Hand and on My Left is not Mine to give, but it shall be given to them for whom it is prepared of My Father.*

[3.] Having first elevated their souls, and made them of a higher character, and having rendered them such as sorrow could not subdue, then He reproves their request.

But what can be this present saying? For indeed there are two points that are subjects of enquiry to many: one, if it be prepared for any to sit on His Right Hand; and then, if the Lord of all hath not power to bestow it on them for whom it is prepared.

What then is the saying? If we solve the former point, then the second also will be clear to the enquirers. What then is this? No one shall sit on His Right Hand nor on His Left. For that throne is inaccessible to all, I do not say to men only, and saints, and apostles, but even to angels, and archangels, and to all the powers that are on high.

At least Paul puts it as a peculiar privilege of the Only-Begotten, saying, *To which of the angels said He at any time, Sit thou on My Right Hand*[1]*? And of the angels He saith, Who maketh His angels spirits;* but unto the Son, *Thy Throne, O God*[2]. [1] Heb. 1, 13. [2] ib. 7. 8.

How then saith He, *To sit on My Right Hand and on My Left is not Mine to give,* as though there are some that should sit there? Not as though there are; far from it; but He makes answer to the thoughts of them who ask the favour, condescending to their understanding. For neither did they know that lofty throne, and His sitting at the Right Hand of the Father; how should they, when even the things that were much lower than these, and were daily instilled into them, they understood not? but they sought one thing only,

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to enjoy the first honours, and to stand before the rest, and that no one should stand before them with Him; even as I have already said before, that, since they heard of twelve thrones, in ignorance what the saying could mean, they asked for the first place.

What therefore Christ saith is this; "Ye shall die indeed for Me, and shall be slain for the sake of the Gospel, and shall be partakers with Me, as far as regards the Passion; but this is not sufficient to secure you the enjoyment of the first seat, and to cause that ye should occupy the first place. For if any one else should come, together with the martyrdom, possessed of all the other parts of virtue far more fully than you, not because I love you now, and prefer you to the rest, therefore shall I set aside him that is distinguished by his good works, and give the first honours to you."

But thus indeed He did not say it, so as not to pain them, but darkly He intimates the self-same thing, saying, *Ye shall drink indeed of My Cup, and ye shall be baptized with the Baptism that I am baptized with; but to sit on My Right Hand and on My Left, this is not Mine to give, but it shall be given to those for whom it is prepared.*

But for whom is it prepared? For them who could become distinguished by their works. Therefore He said not, It is not Mine to give, but My Father's, lest any should say that He was too weak, or wanting in vigour for their recompense; but how? It is not Mine, but of those for whom it is prepared.

And in order that what I say may be more plain, let us work it on an illustration, and let us suppose there was some master of the games, then that many excellent combatants went down to this contest, and that some two of the combatants that were most nearly connected with the master of the games were to come to him and say, "Cause us to be crowned and proclaimed," confiding in their good-will and friendship with him; and that he were to say to them, "This is not mine to give, but it shall be given to them for whom it is prepared, by their labours, and their toils;" should we indeed condemn him as powerless? By no means, but we should approve him for his justice, and for having no respect of persons. Like then as we should not say that

he did not give the crown from want of vigour, but as not wishing to corrupt the law of the games, nor to disturb the order of justice; in like manner now should I say Christ said this, from every motive to compel them, after the grace of God, to set their hopes of salvation and approval on the proof of their own good works. MATT. XX. 27.

Therefore He saith, *For whom it is prepared.* For what, saith He, if others should appear better than you? What, if they should do greater things? For shall ye, because ye have become My disciples, therefore enjoy the first honours, if ye yourselves should not appear worthy of the choice?

For that He Himself hath power over the whole, is manifest from His having the entire judgment. For to Peter too He speaks thus, *I will give thee the keys of the Heavens*[1]. And Paul also makes this clear where he saith, *Henceforth is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not to me only, but unto all them also which have loved His appearing*[2]. But the appearing was of Christ. But that no one will stand before Paul, is surely clear to every one.

[1] Matt. 16, 19.

[2] 2 Tim. 4, 8.

And if He hath expressed these things somewhat obscurely, marvel not. For to lead them on by hidden instruction[3], not to be rudely pressing Him without object or cause for the first honours, (for from a human passion they felt this,) and not wishing to give them pain, by the obscurity He effects both these objects.

[3] οἰκονομικῶς

Then were the ten moved with indignation with respect to the two. Then. When? When He had reproved them. So long as the judgment was Christ's, they were not moved with indignation; but seeing them preferred, they were contented, and held their peace, out of reverence and honour to their Master. And if they were vexed in mind, yet they dared not utter this. And when they had some feeling of human weakness towards Peter, at the time that He gave the didrachmas, they did not give way to anger, but asked only, *Who then is greatest?* But since here the request was the disciples', they are moved with indignation. And not even here are they straightway moved with indignation, when they asked, but when Christ had reproved them, and had said

Homil. LXV. 3. 4.

they should not enjoy the first honours, unless they shewed themselves worthy of these.

4. Seest thou how they were all in an imperfect state, when both these were lifting themselves up above the ten, and those envying the two? But, as I said, shew me them after these things, and thou wilt see them delivered from all these passions. Hear at least how this same John, he who now came to Him for these things, every where gives up the first place to Peter, both in addressing the people, and in working miracles, in the Acts of the Apostles.

And he conceals not Peter's good deeds, but relates both the confession, which he openly made when all were silent [1], and his entering into the tomb [2], and puts the Apostle before himself. For, because both continued with Him at His crucifixion, taking away the ground of his own commendation, he saith, [3] *That disciple was known unto the high priest.*

[1] John 6, 68, 69.
[2] John 20, 6.
[3] John 18, 15.

But James survived not a long time, but from the beginning he was so greatly filled with warmth, and so forsook all the things of men, and mounted up to an height unutterable, as straightway to be slain. Thus, in all respects, they after these things became excellent [4].

[4] ἄκροι.

But then, *they were moved with indignation.* What then saith Christ? *He called them unto Him, and said, The princes of the Gentiles exercise dominion over them.* For, as they were disturbed and troubled, He soothes them by His call before His word, and by drawing them near Him. For the two having separated themselves from the company of the ten, had stood nearer Him, pleading their own interests. Therefore He brings near Him these also, by this very act, and by exposing and revealing it before the rest, soothing the passion both of the one and of the other.

v. 25.

And not as before, so now also doth He check them. For whereas before He brings little children into the midst, and commands to imitate their simplicity and lowliness; here He reproves them in a sharper way from the contrary side, saying, *The princes of the Gentiles exercise dominion over them, and their great ones exercise authority upon them, but it shall not be so among you; but he that will be great among you,*

v. 25-27.

let this man be minister to all; and he that will be first, let him be last of all; shewing that such a feeling as this is that of heathens, I mean, to love the first place. For the passion is tyrannical, and is continually hindering even great men; therefore also it needs a severer stripe. Whence He too strikes deeper into them, by comparison with the Gentiles shaming their inflamed soul, and removes the envy of the one and the arrogance of the other, all but saying, "Be not moved with indignation, as insulted. For they harm and disgrace themselves most, who on this wise seek the first places, for they are amongst the last. For matters with us are not like matters without. *For the princes of the Gentiles exercise dominion over them*, but with Me the last, even he is first." MATT. XX. 28.

"And in proof that I say not these things without cause, by the things which I do and suffer, receive the proof of My sayings. For I have Myself done something even more. For being King of the Powers above, I was willing to become Man, and I submitted to be despised, and despitefully entreated. And not even with these things was I satisfied, but even unto death did I come. Therefore," He saith,

"*Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.* For not even at this did I stop," saith He, "but even My life did I give a ransom; and for whom? For enemies. But thou if thou art abased, it is for thyself, but I for thee." v. 28.

Be not then afraid, as though thine honour were plucked down. For how much soever thou humblest thyself, thou canst not descend so much as thy Lord. And yet His descent hath become the ascent of all, and hath made His own glory shine forth. For before He was made Man, He was known amongst Angels only; but after He was made Man and was crucified, so far from lessening that glory, He acquired other besides, even that from the knowledge of the world.

Fear not then, as though thine honour were put down, if thou shouldest abase thyself, for in this way is thy glory more exalted, in this way it becomes greater. This is the door of the Kingdom. Let us not then go the opposite way, neither let us war against ourselves. For if we desire to

Homil. LXV. 4. 5.

appear great, we shall not be great, but even the most dishonoured of all.

Seest thou how every where He urges them by the opposite things, giving them what they desire? For in the preceding parts also we have shewn this in many instances, and in the cases of the covetous, and of the vainglorious, He did thus. For wherefore, He saith, dost thou give alms before men? That thou mayest enjoy glory? Thou must then not do so, and thou shall surely enjoy it. Wherefore dost thou lay up treasures? That thou mayest be rich? Thou must then not lay up treasures, and thou shalt be rich. Even so here too, wherefore dost thou set thy heart on the first places? That thou mayest be before others? Choose then the last place, and then thou wilt enjoy the first. So that if it be thy will to become great, seek not to become great, and then thou wilt be great. For the other is to be little.

[5.] Seest thou how He drew them off from the disease, by shewing them both from thence failing of their object, and from hence gaining, that they might flee the one, and follow after the other.

And of the Gentiles, too, He for this cause reminded them, that in this way again He might shew the thing to be disgraceful and to be abhorred.

For the arrogant is of necessity base, and, on the contrary, the lowly-minded is high. For this is the height that is true and genuine, and exists not in name only, nor in manner of address. And that which is from without is of necessity and fear, but this is like to God's. Such a one, though he be admired by no one, continues high; even as again the other, though he be courted by all, is of all men the basest. And the one is an honour rendered of necessity, whence also it easily passes away; but the other is of principle, whence also it continues stedfast. Since for this we admire the Saints also, that being greater than all, they humbled themselves more than all. Wherefore even to this day they continue to be high, and not even death hath brought down that height.

And if ye be minded, let us by reasonings also enquire into this very thing. Any one is said to be high, either when he is so by greatness of stature, or when he hath

chanced to be set on a high place, and low, in like manner, from the opposite things. MATT. XX. 23.

Let us see then who is like this, the boaster, or he that keeps within measure, that thou mayest perceive that nothing is higher than lowliness of mind, and nothing lower than boastfulness.

The boaster then desires to be greater than all, and affirms no one to be equal in worth with him; and how much soever honour he may obtain, he sets his heart on more and claims it, and accounts himself to have obtained none, and treats men with utter contempt, and yet seeks after the honour that comes from them; than which what can be more unreasonable? For this surely is like an enigma. By those, whom he holds in no esteem, he desires to be glorified.

Seest thou how he who desires to be exalted falls down and is set on the ground? For that he accounts all men to be nothing compared with himself, he himself declares, for this is boasting. Why then dost cast thyself upon him who is nothing? why dost thou seek honour of him? Why dost thou lead about with thee such great multitudes?

Seest thou one low, and set on a low place. Come then, let us enquire about the high man. This one knows what man is, and that man is a great thing, and that he himself is last of all, and therefore whatever honour he may enjoy, he reckons this great, so that this one is consistent with himself and is high, and shifts not his judgment; for whom he accounts great, the honours that come from them he esteems great also, though they should chance to be small, because he accounts those who bestow them to be great. But the boastful man accounts them that give the honours to be nothing, yet the honours bestowed by them he reckons to be great.

Again, the lowly man is seized by no passion, no anger can much trouble this man, no love of glory, no envy, no jealousy; and what can be higher than the soul that is delivered from these things? But the boastful man is held in subjection by all these things, like any worm crawling in the mire, for jealousy and envy and anger are for ever troubling his soul.

Which then is high? He that is superior to his passions,

Homil. LXV. 5. 6.

or he that is their slave? He that trembles at them and is afraid of them, or he that is unsubdued, and never taken by them? Which kind of bird should we say flies higher? that which is higher than the hands and the arrows of the hunter, or that which does not even suffer the hunters to need an arrow, from his flying along the ground, and from not being able ever to elevate himself? Is not then the arrogant man like this? for indeed every net readily catches him as crawling on the ground.

[6] But if thou wilt, even from that wicked demon prove thou this. For what can be baser than the devil, because he had exalted himself; what higher than the man who is willing to abase himself? For the former crawls on the ground under our heel, (*For ye tread*, He saith[1], *upon serpents and scorpions*,) but the latter is set with the Angels on high.

[1] Luke 10, 19.

But if thou desirest to learn this from the example of haughty men also, consider that barbarian king, that led so great an army, who knew not so much as the things that are manifest to all; as, for instance, that stone was stone, and the images, images; wherefore he was inferior even to these. But the godly and faithful are raised even above the sun; than whom what can be higher, who rise above even the vaults of heaven, and passing beyond Angels, stand by the very throne of the king.

And that thou mayest learn in another way their vileness; who will be abased? He who has God for his ally, or he with whom God is at war? It is quite plain that it is he with whom He is at war. Hear then touching either of these what saith the Scripture. [2] *God resisteth the proud, but giveth grace unto the humble.*

[2] James 4, 6.

Again, I will ask you another thing also. Which is higher? He who acts as a Priest to God and offers sacrifice? or he who is somewhere far removed from confidence towards Him? And what manner of sacrifice doth the lowly man offer? one may say. Hear David saying, [3] *The sacrifice of God is a contrite spirit; a contrite and humbled heart God will not despise.*

[3] Ps. 51, 17.

Seest thou the purity of this man? Behold also the uncleanness of the other; for [4] *every one that is proud in heart is unclean before God.* Besides, the one hath God resting

[4] Prov. 16, 5.

upon him, (*For unto whom will I look*, saith He, *but to him that is meek and quiet, and trembleth at My words*[1],) but the other crawls with the devil, for he that is lifted up with pride shall suffer the devil's punishment. Wherefore Paul also said, [2]*Lest, being lifted up with pride, he should fall into the condemnation of the devil.*

MATT. XX. 28.

[1] Is. 66, 2.

[2] 1 Tim. 3, 6.

And the thing opposite to what he wishes, befalls him. For his wish is to be arrogant, that he may be honoured; but the most contemned of all is this character. For these most of all are laughing stocks, foes and enemies to all men, the most easy to be subdued by their enemies, the men that easily fall into anger, the unclean before God.

What then can be worse than this, for this is the extremity of evils? And what is sweeter than the lowly, what more blessed, since they are longed after, and beloved of God? And the glory too that cometh of men, these do most of all enjoy, and all honour them as fathers, embrace them as brothers, receive them as their own members.

Let us then become lowly, that we may be high. For most utterly doth arrogance abase. This abased Pharaoh. For, *I know not*, he saith, *the Lord*[3], and he became inferior to flies and frogs, and the locusts, and after that with his very arms and horses was he drowned in the sea. In direct opposition to him, Abraham saith, *I am dust and ashes*[4], and prevailed over countless barbarians, and having fallen into the midst of Egyptians, returned, bearing a trophy more glorious than the former, and, cleaving to this virtue, grew ever more high. Therefore he is celebrated every where, therefore he is crowned and proclaimed; but Pharaoh is both earth and ashes, and if there is any thing else more vile than these. For nothing doth God so abhor as arrogance. For this object hath He done all things from the beginning, in order that He might root out this passion. Because of this are we become mortal, and are in sorrows, and wailings. Because of this are we in toil, and sweat, and in labour continual, and mingled with affliction. For indeed out of arrogance did the first man sin, looking for an equality with God. Therefore, not even what things he had, did he continue to possess, but lost even these.

[3] Exod. 5, 2.

[4] Gen. 18, 27.

For arrogance is like this, so far from adding to us any

Homil. LXV. 6.

improvement of our life, it substracts even what we have; as, on the contrary, humility, so far from substracting from what we have, adds to us also what we have not.

This virtue then let us emulate, this let us pursue, that we may both enjoy present honour, and attain unto the glory to come, by the grace and love towards man of our Lord Jesus Christ, with Whom be unto the Father glory and might, together with the Holy Ghost, now and always, and world without end. Amen.

HOMILY LXVI.

MATT. xx. 29, 30.

And as they departed from Jericho, great multitudes followed Him. And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David.

SEE whence He passed unto Jerusalem, and where He abode before this, with regard to which it seems to me especially worthy of enquiry, wherefore He went not away even long before this from thence unto Galilee, but through Samaria. But this we will leave to them that are fond of learning. For if any one were disposed to search the matters out carefully, he will find that John intimates it well, and hath expressed the cause [1].

[1] John 4, 1. and 10, 40—42.

But let us keep to the things set before us, and let us listen to these blind men, who were better than many that see. For neither having a guide, nor being able to see Him when come near to them, nevertheless they strove to come unto Him, and began to cry with a loud voice, and when rebuked for speaking, they cried the more. For such is the nature of an enduring soul, by the very things that hinder, it is borne up.

But Christ suffered them to be rebuked, that their earnestness might the more appear, and that thou mightest learn that worthily they enjoy the benefits of their cure. Therefore He doth not so much as ask, "Do ye believe?" as He doth with many; for their cry, and their coming unto Him, sufficed to make their faith manifest.

Homil. LXVI. 1.

Hence learn, O beloved, that though we be very vile and outcast, but yet approach God with earnestness, even by ourselves we shall be able to effect whatsoever we ask. See, for instance, these men, how having none of the Apostles to plead with them, but rather many to stop their mouths, they were able to pass over the hindrances, and to come unto Jesus Himself. And yet the Evangelist bears witness to no confidence of life[a] in them, but earnestness sufficed them instead of all.

These then let us also emulate. Though God defer the gift, though there be many withdrawing us, let us not desist from asking. For in this way most of all shall we win God to us. See at least even here, how not poverty, not blindness, not their being unheard, not their being rebuked by the multitude, not any thing else, impeded their exceeding earnestness. Such is the nature of a fervent and toiling soul.

v. 32. 33. What then saith Christ? *He called them, and said, What will ye that I should do unto you? They say unto Him, Lord, that our eyes may be opened.* Wherefore doth He ask them? Lest any one should think that when they wish to receive one thing, He giveth them another thing. For indeed it is usual with Him on every occasion, first to make manifest and discover to all the virtue of those He is healing, and then to apply the cure; for one reason, that He might lead on the others likewise to emulation; and for another, that He might shew that they were enjoying the gift worthily. This, for instance, He did with respect to the Canaanitish woman also, this too in the case of the centurion, this again as to her that had the issue of blood, or rather that marvellous woman even anticipated the Lord's enquiry; but not so did He pass her by, but even after the cure makes her manifest. Such earnest care had He on every occasion to proclaim the good deeds of them that come to Him, and to shew them to be much greater than they are[b], which He doth here also.

[a] *παῤῥησίαν βίου.* Claim of access on account of good life.

[b] The words, 'and to shew them to be much greater than they are,' are rejected by Montfaucon on the authority of two Mss. but defended by Mr. Field. It seems to be true that our Lord sometimes encouraged faith, and brought out good example, by putting on an action a higher meaning and intention than was at all fully formed in the mind of the doer.

Then, when they said what they wished, He had eom- MATT. XXI. 1—5.
passion on them, and touched them. For this alone is the cause of their cure, for which also He came into the world. But nevertheless, although it be Merey and Graee, it seeks for the worthy.

But that they were worthy is manifest, both from what they eried out, and from the fact that, when they had received, they did not hasten away, as many do, being ungrateful after the benefits. Nay, they were not like this, but were both persevering before the gift, and after the gift grateful, for *they followed Him.*

And when He drew nigh unto Jerusalem, and was c. xxi. 1—5.
come to Bethphage, unto the mount of Olives; He sent two of His disciples, saying, Go into the village over against you, and ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he sendeth them. And this was done, that it might be fulfilled which was spoken by Zechariah the prophet, Tell ye the daughter of Sion, Behold, thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And yet He had often entered Jerusalem before, but never with so much eircumstance. What then is the cause? It was the beginning then of the dispensation; and neither was He very well known, nor the time of His Passion near; wherefore He mixed with them with less distinction, and more disguising Himself. For He would not have been held in admiration, had He so appeared, and He would have exeited them to greater anger. But when He had both given them sufficient proof of His power, and the Cross was at the doors, He makes Himself then more conspieuous, and doeth with greater eircumstanee all the things that were likely to inflame them. For it was indeed possible for this to have been done at the beginning also; but it was not profitable nor expedient it should be so.

But do thou observe, I pray thee, how many miraeles are done, and how many prophecies are fulfilled. He said, *Ye shall find an ass;* He foretold that no man should hinder them, but that all, when they heard, should hold their peaee.

Homil. LXVI. 1. 2.

But this is no small condemnation of the Jews, if them that were never known to Him, neither had appeared before Him, He persuades to give up their own property, and to say nothing against it, and that by His disciples, while these, being present with Him at the working of His miracles, were not persuaded.

[2.] And do not account what was done to be a small thing. For who persuaded them, when their own property was taken from them, and that, when they were perhaps poor men and husbandmen, not to forbid it? Why say I not to forbid it? not to ask, or even if they asked, to hold their peace, and give it up. For indeed both things were alike marvellous, as well, if they said nothing, when their beasts were dragged away, or if having spoken, and heard, *The Lord hath need of them*, they yielded and withstood not, and this when they see not Him, but His disciples.

By these things He teaches them, that it was in His power to have entirely hindered the Jews also, even against their will, when they were proceeding to attack Him, and to have made them speechless, but He would not.

And another thing again together with these doth He teach the disciples, to give whatever He should ask; and, though he should require them to yield up their very life, to give even this, and not to gainsay. For if even strangers gave up to Him, much more ought they to strip themselves of all things.

And besides what we have said, He was fulfilling also another prophecy, one which was twofold, one part in words, and another in deeds. And that in deeds was, by the sitting on the ass; and that by words, the prediction of Zacharias; because he had said, that the King should sit on an ass. And He, having sat and having fulfilled it, gave to the prophecy another beginning again, by what He was doing typifying beforehand the things to come.

How and in what manner? He proclaimed beforehand the calling of the unclean Gentiles, and that He should rest upon them, and that they should yield to Him and follow Him, and prophecy succeeded to prophecy.

But to me He seemeth not for this object only to sit on the ass, but also as affording us a standard of self-denial. For

not only did He fulfil prophecies, nor did He only plant the doctrines of the truth, but by these very things He was correcting our practice for us, every where setting us rules of necessary use, and by all means amending our life. MATT. XXI. 1—5.

For this cause, I say, even when He was to be born He sought not a splendid house, nor a mother rich and distinguished, but a poor woman, and one that had a carpenter as her betrothed husband; and is born in a shed, and laid in a manger: and choosing His disciples, He chose not orators and wise men, not rich men and nobly born, but poor men, and of poor families, and in every way undistinguished; and providing His table, at one time He sets before Himself barley loaves, and at another at the very moment commands the disciples to buy at the market. And making His couch, He makes it of grass, and putting on raiment, He clothes Himself in what is cheap, and in no respect different from the common sort; and a house He did not so much as possess. And if He had to go from place to place, He did this travelling on foot, and so travelling, as even to grow weary. And sitting, He requires no throne nor pillow, but sits on the ground, sometimes in the mountain, and sometimes by the well, and not merely by the well, but also alone, and talks with a Samaritan woman.

Again, setting measures of sorrow, when He had need to mourn, He weeps moderately, every where setting us rules, as I have said, and limits how far one ought to proceed, and not any further. So for this intent now also, since it happens that some are weak and have need of beasts to carry them, in this too He fixes a measure, shewing that one ought not to yoke horses or mules to be borne by them, but to use an ass, and not to proceed further, and every where to be limited by the want.

But let us look also at the prophecy, that by words, that by acts. What then is the prophecy? [1] *Behold, thy King cometh to thee, meek, and riding on an ass, and a young colt;* not driving chariots, like the rest of the kings, not demanding tributes, not thrusting men off, and leading about guards, but displaying His great meekness even hereby. [1] Zech. 9, 9.

Ask then the Jew, What King came to Jerusalem borne on an ass? Nay, he could not mention, but This alone.

Homil. LXVI. 2. 3.

But He did these things, as I said, signifying beforehand the things to come. For here the Church is signified by the colt, and the new people, which was once unclean, but which, after Jesus sat on them, became clean. And see the image preserved throughout. I mean that the disciples loose the asses. For by the Apostles, both they and we were called; by the Apostles were we brought near. But because our acceptance provoked them also to emulation, therefore the ass appears following the colt. For after Christ hath sat on the Gentiles, then shall they also come moving us to emulation[1]. And Paul declaring this, said, *That blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved*[2]. For that it was a prophecy is evident from what is said. For neither would the Prophet have cared to express with such great exactness the age of the ass, unless this had been so.

[1] or, 'emulating us' παραζηλοῦντες.

[2] Rom. 11, 25. 26.

But not these things only are signified by what is said, but also that the Apostles should bring them with ease. For as here, no man gainsaid them so as to keep the asses, so neither with regard to the Gentiles was any one able to prevent them, of those who were before masters of them.

But He doth not sit on the bare colt, but on the Apostles' garments. For after they had taken the colt, they then gave up all, even as Paul also said, *I will very gladly spend and be spent for your souls*[3].

[3] 2 Cor. 12, 15.

But mark how tractable the colt, how being unbroken, and having never known the rein, he was not restive, but went on orderly; which thing itself was a prophecy of the future, signifying the submissiveness of the Gentiles, and their sudden conversion to good order. For all things did that word work, which said, *Loose him, and bring him to Me.* so that the unmanageable became orderly, and the unclean thenceforth clean.

[3.] But see the baseness of the Jews. He had wrought so many miracles, and never were they thus amazed at Him; but when they saw a multitude running together, then they marvel. *For all the city was moved, saying, Who is this? But the multitudes said, This is Jesus the Prophet of Nazareth of Galilee.* And when they thought they were

v. 10. 11.

saying something great, even then were their thoughts earthly, and low, and dragging on the ground [1]. MATT. XXI. 10. 11.

But these things He did, not as displaying any pomp, but at once, as I have said, both fulfilling a prophecy, and teaching self-denial, and at the same time also comforting His disciples, who were grieving for His death, and shewing them that He suffers all these things willingly.

[1] σεσυρμένη.

And mark thou, I pray thee, the accuracy of the Prophet, how he foretold all things. And some things David, some things Zechariah, had proclaimed beforehand. Let us also do likewise, and let us sing hymns, and give up our garments to them that hear Him. For what should we deserve, when some clothe the ass on which He was set, and others strew the garments even under her feet; but we, seeing him naked, and not being even commanded to strip ourselves, but to spend of what is laid by, not even so are liberal? And when they indeed attend upon Him before and behind, but we, when He cometh unto us, send Him away, and thrust Him off and insult Him.

How sore a punishment do these things deserve, how great vengeance! Thy Lord cometh unto thee in need, and thou art not willing so much as to listen to His intreaty, but thou blamest and rebukest Him, and this, when thou hast heard such words as these. But if in giving one loaf, and a little money, thou art so mean, and haughty, and backward; if thou hadst to empty out all, what wouldest thou become?

Seest thou not those that shew their magnificence in the theatre, how much they give away to the harlots? but thou givest not so much as the half, nay often not the smallest part. But the devil is exhorting to give to whom it may chance, procuring us hell, and thou givest; but Christ to the needy, promising a kingdom, and thou, far from giving, dost rather insult them, and thou choosest rather to obey the devil, that thou mightest be punished, than to submit to Christ, and be saved.

And what could be worse than this frenzy? One procures hell, the Other a kingdom, and ye leave The Latter, and run unto the former. And This ye send away, when He cometh unto you, that, when he is far off, ye call unto you. And what you do is the same as if a king bearing a royal

Homil. LXVI. 3.

robe, and offering a diadem, did not win your choice, but a robber brandishing a sword at you, and threatening death, were to win it.

Considering these things then, beloved, let us discern the truth at length though late, and let us grow sober. For I am now ashamed of speaking of almsgiving, because that having often spoken on this subject, I have effected nothing worth the exhortation. For some increase indeed hath there been, but not so much as I wished. For I see you sowing, but not with a liberal hand. Wherefore I fear too lest ye also *reap sparingly*[1].

[1] 2 Cor. 9, 6.

For in proof that we do sow sparingly, let us enquire, if it seem good, which are more numerous in the city, poor or rich; and which they, who are neither poor nor rich, but have a middle place. As, for instance, a tenth part is of rich, and a tenth of the poor that have nothing at all, and the rest of the middle sort.

Let us distribute then amongst the poor the whole multitude of the city, and ye will see the disgrace how great it is. For the very rich indeed are but few, but those that come next to them are many; again, the poor are much fewer than these. Nevertheless, although there are so many that are able to feed the hungry, many go to sleep in their hunger, not because those that have are not able with ease to succour them, but because of their great barbarity and inhumanity. For if both the wealthy, and those next to them, were to distribute amongst themselves those who are in need of bread and raiment, scarcely would one poor person fall to the share of fifty men or even a hundred. Yet nevertheless, though in such great abundance of persons to assist them, they are wailing every day. And that thou mayest learn the inhumanity of the others, when the Church is possessed of a revenue of one of the lowest among the wealthy, and not of the very rich, consider how many widows it succours every day, how many virgins; for indeed the list of them hath already reached unto the number of three thousand. Together with these, she succours them that dwell in the prison, the sick in the caravansera, the healthy, those that are absent from their home, those that are maimed in their bodies, those that wait upon the altar; and with respect to food and

raiment, them that casually come every day; and her substance is in no respect diminished. So that if ten men only were thus willing to spend, there would be no poor. MATT. XXI. 1—5.

And what, it will be said, are our children to inherit? The principal remains, and the income again is become more abundant, the goods being stored up for them in Heaven. [4.]

But are ye not willing to do this? At least do it by the half, at least by the third part, at least by the fourth part, at least by the tenth. For owing to God's favour, it were possible for our city to nourish the poor of ten cities.

And if ye will, let us make some calculation [1] in proof of this; or rather there is no need so much as of reckoning; for of itself the easiness of the thing is discernible. See at least, upon public occasions, how much one house hath often not been backward to spend, and hath not had so much as a little feeling of the expense, which service if each of the rich were willing to perform for the poor, in a brief moment of time he would have seized on Heaven.

[1] συλλογισμὸν

What plea then will there be? what shadow of defence, when not even of the things from which we must assuredly be separated, when taken away from hence, not even of these do we impart to the needy with as much liberality as others to those on the stage, and this when we are to reap so many benefits therefrom? For we ought indeed, even though we were always to be here, not even so to be sparing of this good expenditure; but when after a little time, we are to be removed from hence, and dragged away naked from all, what kind of defence shall we have for not even out of our income giving to the hungry and distressed [2]?

[2] ἀγχομένοις

For neither do I constrain thee to lessen thy possessions, not because I do not wish it, but because I see thee very backward. It is not then this I say, but spend of your fruits, and treasure up nothing from these. It is enough for thee to have the money of thine income pouring in on thee as from a fountain; make the poor sharers with thee, and become a good steward of the things given thee of God.

But I pay tribute, one may say. For this cause then dost thou despise, because in this case no one demands it of thee? And the other, who, should the earth bear, or should it not

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bear, takes by force, and extorts, thou darest not gainsay; but Him that is so mild, and then only demands, when the earth bears, thou answerest not even to a word? And who will deliver thee from those intolerable punishments? There is no one. For if, because in the other case a very sore punishment will ensue to thee for not giving, therefore thou becomest diligent about the payment, consider here too is one more sore; not to be bound, neither to be cast into prison, but to depart into the eternal fire.

For all reasons then let us pay these tributes first: for great is the facility, and greater the reward; and more abundant the gain, and worse the punishments to us if we are obstinate. For a punishment cometh upon us, which hath no end.

But if thou tell me of the soldier's fighting for thee with the barbarians, there is here too a camp, that of the poor, and a war, which the poor are waging for thee. For when they receive, by praying they make God propitious; and making Him propitious, they repulse, instead of barbarians, the assaults of the devils; they suffer not the evil one to be violent, neither to attack us continually, but they relax his might.

[5.] Seeing therefore these soldiers every day fighting in thy behalf with the devil by their supplications and prayers, demand of thyself this good contribution, their nourishment. For this King being mild hath not assigned thee any to demand it of thee, but desires thou shouldest give it willingly; though thou pay by little and little, He receives it; though being in difficulty, thou shouldest pay after a long time, He doth not press him that hath not.

Let us not then despise His long-suffering; let us treasure up for ourselves, not wrath, but salvation; not death, but life; not punishment and vengeance, but honours and crowns. There is no need in this case to pay a hire for the conveyance of the things contributed; there is no need in this case to labour in turning them into money. If thou givest them up, the Lord Himself removes them into heaven; He Himself makes the traffic the more gainful for thee.

There is no need here to find one to carry in what thou hast contributed; contribute only, and straightway it goeth

up, not that others may be maintained as soldiers, but that it may remain for thee with great profit. For there whatsoever thou mayest have given, it is not possible to recover; but here thou wilt receive them again with much honour, and shalt gain greater, and more spiritual gains. There the gifts are a demand; here a loan, and money at interest, and a debt. MATT. XXI. 1—5.

Yea farther, God hath given thee bonds. For *he that sheweth mercy to a poor man*, it is said, *lendeth to the Lord.* He gave thee also an earnest, and bail, and this being God! What sort of earnest? The things in the present life, the visible, the spiritual things, the foretaste of the things to come. PROV. 19, 17.

Why then dost thou delay, and why art thou backward, having received so many things already, looking for so many things?

For what thou hast received are these; He Himself made thee a body, He Himself put in thee a soul, He honoured with speech thee alone of the things on the earth, He gave thee the use of all the things that are seen, He bestowed on thee the knowledge of Himself, He gave up His Son for thee, He gave thee a Baptism full of so many good things, He gave thee a holy Table, He promised a kingdom, and the good things that cannot be told.

Having then received so many good things, having to receive so many, again I say the same thing, art thou making petty reckoning about perishing riches, and what excuse wilt thou have?

But art thou looking altogether at thy children? and dost draw back for the sake of these? Nay, rather teach them also to gain such gains. For if thou hadst money lent out and bearing interest, and thou hadst a grateful debtor, thou wouldest ten thousand times rather choose instead of the gold to leave the bond to thy child, so that he should have the large income from it, and not be constrained to go about, and seek for others to borrow it.

And now give this bond to thy children, and leave God a debtor to them. Thou dost not sell thy lands, and give to thy children, but leavest them, that the income may remain, and that they may have a greater increase of riches from

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thence; but this bond, which is more productive than any land or revenue, and bears so many fruits, this art thou afraid to leave to them? What great folly must this be, and frenzy. And this when thou knowest, that though thou shouldest leave it to them, thou thyself also shalt again take it away with thee.

Of this nature are the things spiritual; they have great munificence. Let us not then be beggarly; neither be inhuman and savage towards ourselves, but let us traffic in that good merchandise; that we may both ourselves take it away with us when we depart, and leave it to our own children, and attain to the good things to come, by the grace and love towards man of our Lord Jesus Christ, with Whom be unto the Father, together with the Holy Ghost, glory, might, honour, now and ever, and world without end. Amen.

HOMILY LXVII.

MATT. xxi. 12, 13.

And Jesus went into the Temple, and cast out all them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and saith unto them, It is written, My house shall be called a house of prayer, but ye have made it a den of thieves.

THIS John likewise saith, but he in the beginning of his Gospel, this at the end. Whence it is probable this was done twice, and at different seasons.

And it is evident both from the times, and from their reply. For there He came at the very Passover, but here much before. And there the Jews say [1], *What sign shewest Thou us?* but here they hold their peace, although reproved, because He was now marvelled at amongst all men.

[1] John 2, 18.

And this is a heavier charge against the Jews, that when He had done this not once only, but a second time, they continued in their trafficking, and said that He was an adversary of God, when they ought even from hence to have learnt His honour for His Father and His own might. For indeed He also wrought miracles, and they saw His words agreeing with His works.

But not even so were they persuaded, but *were sore displeased*, and this while they heard the Prophet crying aloud, and the children in a manner beyond their age proclaiming Him. Wherefore also He Himself sets up Isaiah against them as an accuser, saying [2], *My house shall be called a house of prayer.*

[2] Is. 56, 7.

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But not in this way only doth He shew His authority, but also by His healing divers infirmities. *For the blind and*
v. 14. *the lame came unto Him, and He healed them,* and His power and authority He indicates.

But they not even so would be persuaded, but together with the rest of the miracles hearing even the children pro-
v. 16. claiming, were ready to choke, and say, *Hearest Thou not what these say?* And yet it was Christ's part to have said this to them, "Hear ye not what these say?" for the children were singing to Him as to God.

What then saith He? Since they were speaking against things manifest, He applies His correction more in the way of reproof, saying, *Have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?* And well did He say, *Out of the mouth.* For what was said was not of their understanding, but of His power giving articulation to their tongue yet immature.

And this was also a type of the Gentiles lisping, and sounding forth at once great things with understanding and faith.

And for the Apostles also there was from hence no small consolation. For that they might not be perplexed, how being unlearned they should be able to publish the Gospel, the children anticipate them, and remove all their anxiety, teaching them, that He would grant them utterance, Who made even these to sing praises.

And not so only, but the miracle shewed that He is Creator even of nature. The children then, although of age immature, uttered things that had a clear meaning, and were in accordance with those above, but the men things teeming with frenzy and madness. For such is the nature of wickedness.

Forasmuch then as there were many things to provoke them, from the multitude, from the casting out of the sellers, from the miracles, from the children, He again leaves them, giving room to the swelling passion, and not willing to begin His teaching, lest boiling with envy they should be the more displeased at His sayings.

Now in the morning as He returned into the city, He was an hungred. How is He an hungred in the morning? When
v. 19. He permits the flesh, then it shews its feeling. *And when*

He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only. Another Evangelist saith, *The time of figs was not yet*[1]; but if it was not time, how doth the other Evangelist say, *He came, if haply He might find fruit thereon.* Whence it is manifest that this belongs to the suspicion of His disciples, who were yet in a somewhat imperfect state. For indeed the Evangelists in many places record the suspicions of the disciples. MATT. XXI. 19. [1] Mark 11, 13.

Like as this then was their suspicion, so also was it too to suppose it was cursed for this cause, because of having no fruit. Wherefore then was it cursed? For the disciples' sakes, that they might have confidence. For because every where He conferred benefits, but punished no man; and it was needful that He should afford them a demonstrative proof of His power to take vengeance also, that both the disciples might learn, and the Jews, that being able to blast them that crucify Him, of His own will He submits, and does not blast them; and it was not His will to shew forth this upon men; upon the plant did He furnish the proof of His might in taking vengeance. But when unto places, or unto plants, or unto brutes, any such thing as this is done, be not curious, neither say, how was the fig-tree justly dried up, if it was not the time [of figs]; for this it is the utmost trifling to say; but behold the miracle, and admire and glorify the Worker thereof.

Since in the case also of the swine that were drowned, many have said this, working out the argument of justice; but neither there should one give heed, for these again are brutes, even as that was a plant without life.

Wherefore then was the act invested with such an appearance, and with this plea for a curse? As I said, this was the disciples' suspicion.

But, if it was not yet time, vainly do some say the Law is here meant. For the fruit of this was faith, and then was the time of this fruit, and it had indeed borne it; [2]*For already are the fields white to harvest*, saith He; and, [3]*I sent you to reap that whereon ye bestowed no labour.* Not any therefore of these things doth He here intimate, but it is what I said, He displays His power to punish, and this is shewn by saying, *The time was not yet*, making it clear that of this [2.]

[2] John 4, 35. [3] ib. v. 38.

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special purpose He went, and not for hunger, but for His disciples' sake, who indeed marvelled exceedingly, although many miracles had been done greater; but, as I said, this was strange, for now first He shewed forth His power to take vengeance. Wherefore not in any other, but in the moistest of all planted things did He work the miracle, so that hence also the miracle appeared greater.

And that thou mightest learn, that for their sakes this was done, that He might train them to feel confidence, hear what He saith afterwards. But what saith He? "Ye also shall do greater things, if ye are willing to believe and to be confident in prayer." Seest thou that all is done for their sake, so that they might not be afraid and tremble at plots against them? Wherefore He saith this a second time also, to make
v. 21.22. them cleave to prayer and faith. "For not this only shall ye do, but also shall remove mountains; and many more things shall ye do, being confident in faith and prayer."

But the boastful and arrogant Jews, wishing to interrupt
v. 23. His teaching, came unto Him, and asked, *By what authority doest Thou these things?* For since they could not object against the miracles, they bring forward against Him the correction of the traffickers in the temple. And this in John also they appear to ask, although not in these words, but
[1] John 2, 18. 19. with the same intent. For there too they say, [1] *What sign shewest Thou unto us? seeing that Thou doest these things.* But there He answers them, saying, *Destroy This Temple, and I in three days will raise It up*, whereas here He drives them into a difficulty. Whence it is manifest, that then indeed was the beginning and prelude of the miracles, but here the end.

But what they say is this, Hast Thou received the teacher's chair? Hast Thou been ordained a priest, that Thou didst display such authority? it is said. And yet He had done nothing implying arrogance, but had been careful for the good order of the Temple, yet nevertheless having nothing to say, they object against this. And indeed when He cast them out, they did not dare to say any thing, because of the miracles, but when He shewed Himself, then they find fault with Him.

What then saith He? He doth not answer them directly,

to shew that, if they had been willing to see His authority, they could; but He asks them again, saying, *The Baptism of John, whence is it? From Heaven, or of men?* MATT. XXI. 25—31. v. 25.

And what sort of inference is this? The greatest surely. For if they had said, From Heaven, He would have said unto them, Why then did ye not believe him? For if they had believed, they would not have asked these things. For of Him John had said, *I am not worthy to loose the latchet of His shoe*[1]; and, *Behold the Lamb of God, Which taketh away the sins of the world*[2]; and, *This is the Son of God*[3]; and, *He that cometh from above is above all*[4]; and, *His fan is in His Hand, and He will throughly purge His floor*[5]. So that if they had believed him, there was nothing to hinder them from knowing by what authority Christ doeth these things.

[1] John 1, 27. [2] ib. v. 29. [3] ib. v. 34. [4] John 4, 31. [5] Mat. 3, 12.

After this, because they, dealing craftily, said, *We know not*, He said not, Neither know I, but what? *Neither tell I you.* For if indeed they had been ignorant, it would have been requisite for them to be instructed; but since they were dealing craftily, with good reason He answers them nothing. v. 27.

And how was it they did not say, that the baptism was of men? *They feared the people*, it is said. Secst thou a perverse heart? In every case they despise God, and do all things for the sake of men. For this man too they feared for their sakes, not reverencing the Saint[6], but on account of men[7], and they were not willing to believe in Christ, because of men, and all their evils were engendered to them from hence. v. 26.

[6] τὸν ἄνδρα, the (great) man.

[7] ἀνθρώπους

After this, He saith, *What think ye? A certain man had two sons; and he saith to the first, Go, work to-day in the vineyard. But he answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether then of them twain did the will of his father? They say, the first.* v. 28–31.

Again He convicts them by a parable, intimating both their unreasonable obstinacy, and the submissiveness of those who were utterly condemned by them. For these two children declare what came to pass with respect to both the

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Gentiles, and the Jews. For the former not having undertaken to obey, neither having become hearers of the Law, shewed forth their obedience in their works; and the latter having said, *All that the Lord shall speak, we will do, and will hearken*[1], in their works were disobedient. And for this reason, let me add, that they might not think the Law would benefit them, He shews that this self-same thing condemns them, like as Paul also saith, *Not the hearers of the Law are just before God, but the doers of the Law shall be justified*[2]. For this intent, that He might make them even self-condemned, He causes the judgment to be delivered by themselves, like as He does also in the ensuing parable of the vineyard. And that this might be done, He makes trial of the accusation in the person of another. For since they were not willing to confess directly, He by a parable drives them on to what He desired.

[1] Exod. 19, 8.

[2] Rom. 2, 13.

[3.]

But when, not understanding His sayings, they had delivered the judgment, He unfolds His concealed meaning after this, and saith, *Publicans and harlots go into the kingdom of heaven before you. For John came unto you in the way of righteousness, and ye believed him not; but the Publicans believed him; and ye, when ye had seen it, repented not afterwards, that ye might believe him.*

v. 31. 32.

For if He had said simply, Harlots go before you, the word would have seemed to them to be offensive; but now, being uttered after their own judgment, it appears to be not too hard.

Therefore He adds also the accusation. What then is this? *John came*, He saith, *unto you*, not unto them, and not this only, but also *in the way of righteousness.* "For neither with this can ye find fault, that he was some careless one, and of no profit; but both his life was irreprehensible, and his care for you great, and ye gave no heed to him."

And with this there is another charge also, that publicans gave heed; and with this, again another, that "not even after them did ye. For ye should have done so even before them, but not to do it even after them was to be deprived of all excuse;" and unspeakable was both the praise of the one, and the charge against the other. "To you he came, and ye

accepted him not; he came not to them, and they receive him, and not even them did ye take for instructors." MATT. XXI. 31, 32.

See by how many things is shewn the commendation of those, and the charge against these. To you he came, not to them. Ye believed not, this offended not them. They believed, this profited not you.

But the word, 'go before you,' is not as though these were following, but as having a hope, if they were willing. For nothing, so much as jealousy, rouses the grosser sort. Therefore He is ever saying, *The first shall be last, and the last first.* Therefore He brought in both harlots and publicans, that they might provoke them to jealousy.

For these two indeed are chief sins, engendered of violent lust, the one of sexual desire, the other of the desire of money. And He indicates that this especially was hearing the Law of God, to believe John. For it was not of grace only, that harlots entered in, but also of righteousness. For not, as continuing harlots, did they enter in, but having obeyed and believed, and having been purified and converted, so did they enter in.

Seest thou how He rendered His discourse less offensive, and more penetrating, by the parable, by His bringing in the harlots? For neither did He say at once, Wherefore believed ye not John? but what was much more pricking, when He had put forward the publicans and the harlots, then He added this, by the order of their actions convicting their unpardonable conduct, and shewing that for fear of men they do all things, and for vain-glory. For they did not confess Christ for fear, lest they should be put out of the synagogue; and again, of John they dared not speak evil, and not even this from reverence, but for fear. All which things He convicted by His sayings, and with more severity afterwards did He go on to inflict the blow, saying, *But ye, when ye knew it, repented not afterwards, that ye might believe him.*

For an evil thing it is not at the first to choose the good, but it is a heavier charge not even to be brought round. For this above all maketh many wicked, which I see to be the case with some now from extreme insensibility.

But let no one be like this; but though he be sunk down

Homil. LXVII. 3. to the extremity of wickedness, let him not despair of the change for the better. For it is an easy thing to rise up out of the very abysses of wickedness.

Heard ye not how that harlot, that went beyond all in lasciviousness, outshone all in godly reverence? Not the harlot in the Gospels do I mean, but the one in our generation, who came from Phœnice, that most lawless city. For she was once a harlot among us, having the first honours on the stage, and great was her name every where, not in our city only, but even as far as the Cilicians and Cappadocians. And many estates did she ruin, and many orphans did she overthrow; and many accused her of sorcery also, as weaving such toils not by her beauty of person only, but also by her drugs. This harlot once won even the brother of the empress, for mighty indeed was her tyranny.

But all at once, I know not how, or rather I do know well, for it was being so minded, and converting, and bringing down upon herself God's grace, she despised all those things, and having cast away the arts of the devil, mounted up to Heaven.

And indeed nothing was more vile than she was, when she was on the stage; nevertheless, afterwards she outwent many in exceeding continence, and having clad herself with sackcloth, all her time she thus disciplined herself. On the account of this woman both the governor was stirred up, and soldiers armed, yet they had not strength to carry her off to the stage, nor to lead her away from the virgins that had received her.

This woman having been counted worthy of the unutterable mysteries, and having exhibited a diligence proportionate to the grace (given her), so ended her life, having washed off all through grace, and after her Baptism having shewn forth much self-restraint. For not even a mere sight of herself did she allow to those who were once her lovers, when they had come for this, having shut herself up, and having passed many years, as it were, in a prison. Thus *shall the last be first, and the first last;* thus do we in every case need a fervent soul, and there is nothing to hinder one from becoming great and admirable.

[4.] Let no man then of them that live in vice despair; let no

man who lives in virtue slumber. Let neither this last be confident, for often the harlot will pass him by; nor let the other despair, for it is possible for him to pass by even the first. MATT. XXI. 32.

Hear what God saith unto Jerusalem, [1] *I said, after she had committed all these whoredoms, Turn thou unto Me, and she returned not.* When we have come back unto the earnest love of God, He remembers not the former things. God is not as man, for He reproaches us not with the past, neither doth He say, Why wast thou absent so long a time? when we repent; only let us approach Him as we ought. Let us cleave to Him earnestly, and rivet our hearts to His fear. [1] Jer. 3, 7.

Such things have been done not under the New Covenant only, but even under the Old. For what was worse than Manasseh? but he was able to appease God. What more blessed than Solomon? but when he slumbered, he fell. Or rather I can shew even both things to have taken place in one, in the father of this man, for he the same person became at different times both good and bad. What more blessed than Judas? but he became a traitor. What more wretched than Matthew? but he became an Evangelist. What worse than Paul? but he became an Apostle. What more to be envied than Simon? but he became even himself the most wretched of all.

How many other such changes wouldest thou see, both to have taken place of old, and now taking place every day? For this reason then I say, Neither let him on the stage despair, nor let him in the Church be confident. For to this last it is said, *Let him that thinketh he standeth, take heed lest he fall*[2]; and to the other, *Shall not he that falleth arise*[3]*?* and, *Lift up the hands which hang down, and the feeble knees*[4]. Again, to these He saith, *Watch;* but to those, *Awake, thou that sleepest, and arise from the dead*[5]. For these need to preserve what they have, and those to become what they are not; these to preserve their health, those to be delivered from their infirmity, for they are sick; but many even of the sick become healthy, and of the healthy many by remissness grow infirm.

[2] 1 Cor. 10, 12.
[3] Jer. 8, 4.
[4] Heb. 12, 12.
[5] Eph. 5, 14.

To the one then He saith, [6] *Behold, thou art made whole, sin no more, lest a worse thing come unto thee;* but to [6] John 5, 14.

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these, *Wilt thou be made whole? Arise, take up thy bed, and go unto thine house*[1]. For a dreadful, dreadful palsy is sin, or rather it is not palsy only, but also somewhat else more grievous. For such a one is not only in inactivity as to good works, but also in the active doing of evil works. But nevertheless, though thou be so disposed, and be willing to rouse thyself a little, all the terrors are at an end.

[1] John 5, 6—8. cf. Matt. 9, 6.

Though thou hast been so *thirty and eight years*, and art earnest to become whole, there is no one to hinder thee. Christ is present now also, and saith, *Take up thy bed*, only be willing to rouse thyself, despair not. Hast thou no man? but thou hast God. Hast thou no one to put thee into the pool? but thou hast Him Who suffers thee not to need the pool. Hast thou had no one to cast thee in there? but thou hast Him That commands thee to take up thy bed.

Thou mayest not say, *While I am coming, another steppeth down before me*[2]. For if it be thy will to go down into the Fountain, there is none to hinder thee. Grace is not consumed, is not spent, it is a kind of fountain springing up constantly; by His fulness are we all healed both soul and body. Let us come unto it then even now. For Rahab also was a harlot, yet was she saved; and the thief was a murderer, yet he became a citizen of Paradise; and while Judas being with his Master perished, the thief being on a cross became a disciple. Such are the wonderful works of God. Thus the Magi approved themselves, thus the publican became an Evangelist, thus the blasphemer an Apostle.

[2] John 5, 7.

[5.] Look at these things, and never despair, but be ever confident, and rouse thyself. Lay hold only on the Way that leads thither, and thou wilt advance quickly. Shut not up the doors, close not up the entrance. Short is the present life, small the labour. But though it were great, not even so ought one to decline it. For if thou toil not at this most glorious toil that is spent upon repentance and virtue, in the world thou wilt assuredly toil and weary thyself in other ways. But if both in the one and the other there be labour, why do we not choose that which hath its fruit abundant, and its recompense greater.

Yet neither is this labour and that the same. For in worldly pursuits are continual perils, and losses one upon

another, and the hope uncertain; great is the servility, and the expenditure alike of wealth, and of bodies, and of souls; and then the return of the fruits is far below our expectation, if perchance it should grow up. MATT. XXI. 32.

For neither doth toil upon worldly matters every where bear fruit; nay but even, when it hath not failed, but has brought forth its produce even abundantly, short is the time wherein it continues.

For when thou art grown old, and hast no longer after that the feeling of enjoyment in perfection, then and not till then doth the labour bear thee its recompense. And whereas the labour was with the body in its vigour, the fruit, and the enjoyment is with one grown old and languid, when time has dulled even the feeling, although if it had not dulled it, the expectation of the end suffers us not to find pleasure.

But in the other case not so, but the labour is in corruption and a dying body, but the crown in one incorruptible, and immortal, and having no end. And the labour is both first and short-lived; but the reward both subsequent and endless, that with security thou mayest take thy rest after that, looking for nothing unpleasant.

For neither mayest thou fear change any more or loss as here. What sort of good things, then, are these, which are both insecure, and short-lived, and earthy, and vanishing before they have appeared, and acquired with many toils? And what good things are equal to those, that are immoveable, that grow not old, that have no toil, that even at the time of the conflicts bring thee crowns?

For he that despises money even here already receives his reward, being freed from anxiety, from rivalry, from false accusation, from plotting, from envy. He that is temperate, and lives orderly, even before his departure is crowned and lives in pleasure, being delivered from unseemliness, ridicule, dangers, accusation, and the other things that are to be feared. All the remaining parts of virtue likewise make us a return here already.

In order therefore that we may attain unto both the present and the future blessings, let us flee from vice and choose virtue. For thus shall we both enjoy delight, and

HOMIL. LXVII. 5.

obtain the crowns to come, unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY LXVIII.

MATT. xxi. 33—44.

Hear another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to receive the fruits. And the husbandmen took the servants, and beat some, and killed some, and stoned some. Again he sent other servants more than the first: and they did unto them likewise. But last he sent unto them his son, saying, It may be they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do to those husbandmen? They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, "The Stone Which the builders rejected, the Same is become the Head of the corner; this is the Lord's doing, and it is marvellous in our eyes?" Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on This Stone shall be broken, but on whomsoever It shall fall, It will grind him to powder.

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MANY things doth He intimate by this parable, God's providence, which had been exercised towards them from the first; their murderous disposition from the beginning; that nothing had been omitted of whatever pertained to a heedful care of them; that even when prophets had been slain, He had not turned away from them, but had sent His very Son; that the God both of the New and of the Old Testament was One and the Same; that His Death should effect great blessings; that they were to endure extreme punishment for the Crucifixion, and their crime; the calling of the Gentiles, the casting out of the Jews.

Therefore He putteth it after the former parable, that He may shew even hereby the charge to be greater, and highly unpardonable. How, and in what way? That although they met with so much care, they were worse than harlots and publicans, and by so much.

And observe also both His great care, and the excessive idleness of these men. For what pertained to the husbandmen, He Himself did, the hedging it round about, the planting the vineyard, and all the rest, and He left little for them to do; to take care of what was there, and to preserve what was given to them. For nothing was left undone, but all accomplished; and not even so did they gain, and this, when they had enjoyed such great blessings from Him. For when they had come forth out of Egypt, He gave a law, and set up a city, and built a temple, and prepared an altar.

And went into a far country; that is, He bore long with them, not always bringing the punishments close upon their sins; for by His going into a far country, He means His great long-suffering.

And *He sent His servants*, that is, the prophets, *to receive the fruit;* that is, their obedience, the proof of it by their works. But they even here shewed their wickedness, not only by failing to give the fruit, after having enjoyed so much care, which was the sign of idleness, but also by shewing anger towards them that came. For they that had not to give when they owed, should not have been indignant, nor angry, but should have entreated. But they not only were indignant, but even filled their hands with blood, and while deserving punishment, themselves inflicted punishment.

Therefore He sent both a second, and a third company, both that the wickedness of these might be shewn, and the love towards man of Him Who sent them. MATT. XXI. 33—44.

And wherefore sent He not His Son immediately? In order that they might condemn themselves for the things done to the others, and leave off their wrath, and reverence Him when He came. There are also other reasons, but for the present let us go on to what is next.

But what means, *It may be they will reverence?* It is not the language of one ignorant, away with the thought! but of one desiring to shew the sin to be great; and without any excuse. Since Himself knowing that they would slay Him, He sent Him. But He saith, *They will reverence*, declaring what ought to have been done, that it was their duty to have revereneed Him. Sinee elsewhere also He saith, *if perchance they will hear*[1]; not in this case either being ignorant, but lest any of the obstinate should say, that His predietion was the thing that neeessitated their disobedience, therefore He frames His expressions in this way, saying, *Whether they will*, and, *It may be*. For though they had been obstinate towards His servants, yet ought they to have revereneed the dignity of the Son.

[1] Ezek. 2, 5.

What then do these? When they ought to have run unto Him, when they ought to have asked pardon for their offenees, they even persist more strongly in their former sins, they proeeed to add unto their pollutions, for ever throwing into the shade their former offences by their later; as also He Himself deelared when He said, *Fill ye up the measure of your fathers*[2]. For from the first the prophets used to eharge them with these things, saying, *Your hands are full of blood*[3]; and, *They mingle blood with blood*[4]; and, *They build up Sion with blood*[5].

[2] Mat. 23, 32.
[3] Is. 1, 15.
[4] Hosea 4, 2.
[5] Micah 3, 10.

But they did not learn self-restraint, albeit they received this eommandment first, *Thou shalt not kill;* and had been commanded to abstain from eountless other things because of this, and by many and various means urged to the keeping of this eommandment.

Yet for all that, they put not away that evil eustom; but what say they, when they saw Him? Come, let us kill Him. With what motive, and for what reason? what of any kind

HOMIL. LXVIII. 2.

had they to lay to His charge, either small or great? Is it that He honoured you, and being God became Man for your sakes, and wrought His countless miracles? or that He pardoned your sins? or that He called you unto a kingdom?

But see together with their impiety great was their folly, and the reason of His murder was full of much madness. *For let us kill Him*, it is said, *and the inheritance shall be ours.*

And where do they take counsel to kill Him? *Out of the vineyard.*

[2.] Seest thou how He prophesies even the place where He was to be slain. *And they cast Him out, and slew Him.*

And Luke indeed saith, that He declared what these men should suffer; and they said, *God forbid;* and He added the testimony [of Scripture]. For *He beheld them, and said, What is it then that is written? The Stone Which the builders rejected, the Same is become the Head of the corner; and every one that falleth upon It shall be broken*[1]. But Matthew, that they themselves delivered the sentence. But this is not a contradiction. For indeed both things were done, both themselves passed the sentence against themselves; and again, when they perceived what they had said, they added, *God forbid;* and He set up the Prophet against them, persuading them that certainly this would be.

[1] Luke 20, 17. 18.

Nevertheless, not even so did He plainly reveal the Gentiles, that He might afford them no handle, but signified it darkly by saying, *He will give the vineyard to others.* For this purpose then did He speak by a parable, that themselves might pass the sentence, which was done in the case of David also, when He passed judgment on the parable of Nathan. But do thou mark, I pray thee, even hereby how just is the sentence, when the very persons that are to be punished condemn themselves.

Then that they might learn that not only the nature of justice requires these things, but even from the beginning the grace of the Spirit had foretold them, and God had so decreed, He both added a prophecy, and reproves them in a way to put them to shame, saying, *Did ye never read, The Stone Which the builders rejected, the Same is become the*

Head of the corner? this is the Lord's doing, and it is marvellous in our eyes; by all things shewing, that they should be cast out for unbelief, and the Gentiles brought in. This He darkly intimated by the Canaanitish woman also; this again by the ass, and by the centurion, and by many other parables; this also now. MATT. XXI. 33–44.

Wherefore He added too, *This is the Lord's doing, and it is marvellous in our eyes*, declaring beforehand that the believing Gentiles, and as many of the Jews as should also themselves believe, shall be one, although the difference between them had been so great before.

Then, that they might learn that nothing was opposed to God's will of the things doing, but that the event was even highly acceptable, and beyond expectation, and amazing every one of the beholders, (for indeed the miracle was far beyond words.) He added and said, *It is the Lord's doing.* And by the Stone He means Himself, and by builders the teachers of the Jews; as Ezekiel also saith, *They that build the wall, and daub it with untempered mortar*[1]. But how did they reject Him? By saying, *This man is not of God*[2]; *This man deceiveth the people*[3]; and again, *Thou art a Samaritan, and hast a devil*[4].

[1] Ezek. 13, 10.
[2] John 9, 16.
[3] ib. 7, 12.
[4] ib. 8, 48.

Then, that they might know that the penalty is not limited to their being cast out, He added the punishments also, saying, *Every one that falleth on this Stone, shall be broken; but upon whomsoever It shall fall, It shall grind him to powder.* He speaks here of two ways of destruction, one from stumbling and being offended; for this is, *Whosoever falleth on this Stone:* but another from their capture, and calamity, and utter destruction, which also He clearly foretold, saying, *It will grind him to powder.* By these words He darkly intimated His own resurrection also.

Now the Prophet Isaiah saith, that He blames the vineyard, but here He accuses in particular the rulers of the people. And there indeed He saith, *What ought I to have done to My vineyard, that I did not*[5]; and elsewhere again, *What transgression have your fathers found in Me*[6]? And again, *O My people, what have I done unto thee? and wherein have I grieved thee*[7]? shewing their thankless disposition, and that

[5] Is. 5, 4.
[6] Jer. 2, 5.
[7] Micah 6, 3.

HOMIL. LXVIII. 2.

when in the enjoyment of all things, they requited it by the contraries; but here He expresses it with yet greater force. For He doth not plead, Himself, saying, *What ought I to have done that I have not done?* but brings in themselves to judge, that nothing hath been wanting, and to condemn themselves. For when they say, *He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen*, they say nothing else than this, publishing their sentence with much greater force.

With this Stephen also upbraids them, which thing most of all stung them, that having enjoyed always much providential care, they requited their Benefactor with the contraries, which very thing itself was a very great sign, that not the Punisher, but the punished, were the cause of the vengeance brought upon them.

This here likewise is shewn, by the parable, by the prophecy. For neither was He satisfied with a parable only, but added also a twofold prophecy, one David's, the others from Himself.

What then ought they to have done on hearing these things? ought they not to have adored, to have marvelled at the tender Care, that shewn before, that afterwards? But if by none of these things they were made better, by the fear of punishment at any rate ought they not to have been rendered more temperate?

But they did not become so, but what do they after these
v. 45,46. things? *When they had heard it*, it is said, *they perceived that He spake of them. And when they sought to lay hands on Him, they were afraid because of the multitudes, for they took Him for a Prophet.* For they felt afterwards that they themselves were intimated. Sometimes indeed, when being seized, He withdraws through the midst of them, and is not seen; and sometimes while appearing to them He lays a check upon their labouring eagerness; at which indeed men marvelled, and said, *Is not this Jesus? Lo, He speaketh boldly, and they say nothing unto Him.* But in this instance, forasmuch as they were held in restraint by the fear of the multitude, He is satisfied with this, and doth not work miracles, as before, withdrawing through the midst, and not

appearing. For it was not His desire to do all things in a superhuman way, in order that the Dispensation[a] might be believed. MATT. XXI. 45, 46.

But they, neither by the multitude, nor by what had been said, were brought to a sound mind; they regarded not the Prophet's testimony, nor their own sentence, nor the disposition of the people; so entirely had the love of power and the lust of vain glory blinded them, together with the pursuit of things temporal.

[3.] For nothing so urges men headlong and drives them down precipices, nothing so makes them fail of the things to come, as their being riveted to these decaying things. Nothing so surely makes them enjoy both the one and the other, as their esteeming the things to come above all. For, *Seek ye first*, saith Christ, *the kingdom of God, and all these things shall be added unto you*[1]. And indeed, even if this were not joined, not even in that case ought we to aim at them. But now in obtaining the others, we may obtain these too; and not even so are some persuaded, but are like senseless stones, and pursue shadows of pleasure. For what is pleasant of the things in this present life? what is delightful? For with greater freedom do I desire to discourse with you to-day; but suffer it, that ye may learn that this life which seems to you to be a galling and wearisome life, I mean, that of the monks and of them that are crucified, is far sweeter, and more to be desired than that, which seems to be easy, and more delicate. [1] Mat. 6, 33.

And of this ye are witnesses, who often have asked for death, in the reverses and despondencies that have overtaken you, and have accounted happy them that are in mountains, them that are in caves, them that have not married, them that live the unworldly life; ye that are engaged in crafts, ye that are in military services, ye that live without object or rules, and pass your days at the theatres, and orchestras. For of these, although numberless fountains of pleasures and mirth seem to spring up, yet are countless darts still more bitter brought forth.

For if any one be seized with a passion for one of the damsels that dance there, beyond ten thousand marches,

[a] Gr. *οἰκονομία*, (i. e.) the verity of the Incarnation.

Homil. LXVIII. 3.

beyond ten thousand journeys from home, will he undergo a torture more grievous, being in a more miserable state than any besieged city.

However, not to enquire into those things for the present, having left them to the conscience of those that have been taken captive, come let us discourse of the life of the common sort of men, and we shall find the difference between either of these kinds of life as great as between a harbour, and a sea continually beaten about with winds.

And observe from their retreats at once the first signs of their tranquillity. For they have fled from market places, and cities, and the tumults amidst men, and have chosen the life in mountains, that which hath nothing in common with the things present, that which undergoes none of the ills of man, no worldly sorrows, no grief, no care so great, no dangers, no plots, no envy, no jealousy, no lawless lusts, nor any other thing of this kind.

Here already they meditate upon the things of the Kingdom, holding converse with groves, and mountains, and springs, and with great quietness, and solitude, and before all these, with God. And from all turmoil is their cell pure, and from every passion and disease is their soul free, refined and light, and far purer than the finest air.

And their work is what was Adam's also at the beginning and before his sin, when he was clothed with the glory, and conversed freely with God, and dwelt in that place that was full of great blessedness. For in what respect are they in a worse state than he, when before his disobedience he was set to till the garden? Had he no worldly care? But neither have these. Did he talk to God with a pure conscience? this also do these; or rather they have a greater confidence than he, inasmuch as they enjoy even greater Grace by the supply of the Spirit.

Now ye ought indeed by the sight to take in these things; but forasmuch as ye are not willing, but pass your time in turmoils and in markets, by word at least let us teach you, taking one part of their way of living; (for it is not possible to go over their whole life.) These that are the lights of the world, as soon as the sun is up, or rather even long before its rise, rise up from their bed, healthy, and wakeful, and sober,

(for neither doth any sorrow and care, nor head ache, and toil, and multitude of business, nor any other such thing trouble them, but as Angels live they in Heaven;) having risen then straightway from their bed cheerful and glad, and having made one choir, with their conscience bright, with one voice all, like as out of one month, they sing hymns unto the God of all, honouring Him and thanking Him for all His benefits, both particular, and common[a]. MATT. XXI. 45. 46.

So that if it seem good, let us leave Adam, and enquire what is the difference between the Angels, and this company of them who on earth sing, and say, *Glory to God in the Highest, and on earth peace, good will towards men.*

And their dress is suitable to their manliness. For not indeed, like those with trailing garments, the enervated and mincing, are they dressed, but like those blessed Angels, Elijah, Elisha, John, like the Apostles; their garments being made for them, for some of goat's hair, for some of camel's hair, and there are some for whom skins suffice alone, and these long worn.

Then, after they have said those songs, they bow their knees, and entreat the God Who was the object of their hymns for things, to the very thought of which some do not easily arrive. For they ask nothing of things present, for they have no regard for these, but that they may stand with boldness before the fearful judgment-seat, when the Only-Begotten Son of God is come to judge quick and dead, and that no one may hear the fearful Voice That saith, *I know you not*, and that with a pure conscience and many good deeds they may pass through this toilsome life, and sail over the angry sea with a favourable wind. And he leads them in their prayers, who is their Father, and their Ruler.

After this, when they have risen up and finished those holy and continual prayers, the sun being risen, they depart each one to their work, gathering thence a large supply for the needy.

[4.] Where now are they who give themselves to devilish choirs, and harlot's songs, and sit in theatres? For I am

[a] "For all Thy goodness and loving-kindness *to us, and to all men.*" Thanksgiving Prayer. See the Morning Thanksgiving; Const. Apost. viii. 38. and the Eucharistic Prayer, ib. c. 12.

Homil. LXVIII. 4. indeed ashamed to make mention of them; nevertheless, because of your infirmity it is needful to do even this. For Paul too saith, *Like as ye have yielded your members servants to uncleanness, even so now yield your members servants to righteousness unto holiness.*

Rom. 6, 19.

Come let us also therefore compare the company that is made up of harlot women, and prostituted youths on the stage, and this same that consists of these blessed ones in regard of pleasure, for which most of all, many of the careless youth are taken in their snares. For we shall find the difference as great, as if any one heard Angels singing above that all-harmonious melody of theirs, and dogs and swine howling and grunting on the dunghill. For by the mouths of these Christ speaketh, by their tongues the devil.

But is the sound of pipes joined to them with unmeaning noise, and unpleasing show, when cheeks are puffed out, and their strings stretched to breaking? But here the grace of the Spirit pours forth a sound, using, instead of flute or lyre or pipes, the lips of the saints.

Or rather, whatever we may say, it is not possible to set forth the pleasure thereof, because of them that are riveted to their clay, and their brick-making? Therefore I would even wish to take one of those who are mad about these matters, and to lead him off there, and to shew him the choir of those saints, and I should have no more need for these words. Nevertheless, though we speak unto miry ones, we will try, though by word, still by little and little, to draw them out of the slime and the fens. For there the hearer receives straightway the fire of illicit love; for as though the sight of the harlot were not enough to set the mind on fire, they add the mischief also from the voice; but here even should the soul have any such thing, it lays it aside straightway. But not their voice only, nor their countenance, but even their clothes do more than these confound the beholders. And should it be some poor man of the grosser and heedless sort, from the sight he will cry out ten thousand times in bitter despair, and will say to himself, "The harlot, and the prostituted boy, children of cooks and coblers, and often even of slaves, live in such delicacy, and I a freeman,

and born of freemen, choosing honest labour, am not able so much as to imagine these things in a dream;" and thus he will go his way inflamed with discontent. MATT. XXI. 45. 46.

But in the case of the monks there is no such result, but rather the contrary altogether. For when he shall see children of rich men and descendants of illustrious ancestors clothed in such garments as not even the lowest of the poor, and rejoicing in this, consider how great a consolation against poverty he will receive as he goes away. And should he be rich, he returns sobered, become a better man. Again in the theatre, when they see the harlot clothed with golden ornaments, while the poor man will lament, and bemoan, seeing his own wife having nothing of the kind, the rich will in consequence of this spectacle contemn and despise the partners of their home. For when the harlot presents to the beholders garb and look, and voice and step, all luxurious, they depart set on fire, and enter into their own houses, thenceforth captives.

Hence the insults, and the affronts, hence the enmities, the wars, the daily deaths; hence to them that are taken captive, life is insupportable, and the partner of their home thenceforth unpleasing, and their children not as much objects of affection, and all things in their houses turned upside down, and after that they seem to be thrown into disorder by the very sunbeam.

But not from these choirs does any such dissatisfaction arise, but the wife will receive her husband quiet and meek, freed from all unlawful lust, and will find him more gentle to her than before this. Such evil things doth that choir bring forth, but this good things, the one making wolves of sheep, this lambs of wolves. But as yet we have perhaps said nothing hitherto touching the pleasure.

And what could be more pleasant than not to be troubled or grieved in mind, neither to despond and groan? Nevertheless, let us carry on our discourse still further, and examine the enjoyment of either kind of song and spectacle; and we shall see the one indeed continuing until evening, so long as the spectator sits in the theatre, but after this paining him more grievously than any sting; but in the other case for ever vigorous in the souls of them that have beheld it. For as well the

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fashion of the men, and the delightfulness of the place, and the sweetness of their manner of life, and the purity of their rule, and the grace of that most beautiful and spiritual song they have for ever infixed in them. They at least who are in continual enjoyment of those havens, thenceforth flee as from a tempest, from the tumults of the multitude.

But not when singing only, and praying, but also when riveted to their books, they are a pleasing spectacle to the beholders. For after they have ended the choir, one takes Isaiah and discourses with him, another converses with the Apostles, and another goes over the labours of other men, and seeks wisdom concerning God, concerning this universe, concerning the things that are seen, concerning the things that are not seen, concerning the objects of sense, and the objects of intellect, concerning the vileness of this present life, and the greatness of that to come.

[5.] And they are fed on a food most excellent, not setting before themselves cooked flesh of beasts; but oracles of God, beyond honey and the honeycomb, a honey marvellous, and far superior to that whereon John fed of old in the wilderness. For this honey no wild bees collect, settling on the flowers, neither do lay it up in hives digesting the dew, but the grace of the Spirit forming it, layeth it up in the souls of the saints, in the place of honeycombs, and hives, and pipes, so that he that will may eat thereof continually in security. These bees then they also imitate, and hover around the honeycombs of those holy books, reaping therefrom great pleasure.

And if thou desirest to learn about their table, be near it, and thou shalt see them bursting forth[1] with such things, all gentle and sweet, and full of a spiritual fragrance. No foul word can those spiritual mouths bring forth, nothing of foolish jesting, nothing harsh, but all worthy of Heaven. One would not be wrong in comparing the mouths of them that crawl about in the market places, and are mad after worldly things, to ditches of some mire; but the lips of these to fountains flowing with honey, and pouring forth pure streams.

[1] ἐρευγομένους.

But if any felt displeased that I have called the mouths of the multitude ditches of some mire, let him know that I have

said it, sparing them very much. For Scripture hath not used this measure, but a comparison far stronger. *For adder's poison*, it is said, *is under their lips*[1], *and their throat is an open sepulchre.* But theirs are not so, but full of much fragrance. MATT. XXI. 45, 46. [1]Ps.140, 3. and 5, 9.

And their state here is like this, but that hereafter what speech can set before us? what thought shall conceive? the portion of Angels, the blessedness unspeakable, the good things untold?

Perchance some are warmed now, and have been moved to a longing after this good rule of life. But what is the profit, when whilst ye are here only, ye have this fire; but when ye have gone forth, ye extinguish the flame, and this desire fades. How then, in order that this may not be? While this desire is warm in you, go your way unto those Angels, kindle it more. For the account that we give will not be able to set thee on fire, like as the sight of the things. Say not, I will speak with my wife, and I will settle my affairs first. This delay is the beginning of remissness. Hear, how one desired to bid farewell to them at his house[2], and the Prophet suffered him not. And why do I say, to bid farewell? The disciple desired to bury his father[3], and Christ allowed not so much as this. And yet what thing seems to thee to be so necessary as the funeral of a father? but not even this did He permit. [2]1 Kings 19, 20. [3]Mat. 8, 21. 22.

Why could this have been? Because the devil is at hand fierce, desiring to find some secret approach; and though it be but a little hindrance or delay he takes hold of, he works a great remissness.

Therefore one adviseth, *Put not off from day to day*[4]. For thus shalt thou be able to succeed in most things, thus also shall the things in thine house be well ordered for thee. *For seek ye*, it is said, *the Kingdom of God, and all these things shall be added unto you*[5]. For if we establish in great security them that overlook their own interests, and prefer the care of ours, much more doth God, Who even without these things hath a care for us, and provides for us. [4]Ecclus. 5, 7. [5]Matt. 6, 33.

Be not thoughtful then about thine interests, but leave them to God. For if thou art thoughtful about them, thou art thoughtful as a man; but if God provide, He provides as

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God. Be not so thoughtful about them as to let go the greater things, since then He will not much provide for them. In order therefore that He may fully provide for them, leave them to Him alone. For if thou also thyself takest them in hand, having let go the things spiritual, He will not make much provision for them.

In order then that both these things may be well disposed for thee, and that thou mayest be freed from all anxiety, cleave to the things spiritual, overlook the things of the world; for in this way thou shalt have earth also with heaven, and shalt attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might world without end. Amen.

HOMILY LXIX.

MATT. xxii. 1—14.

And Jesus answered and spake again in parables. The Kingdom of Heaven is like unto a certain king, which made a marriage for his son; and sent forth his servants to call them which were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. And he said to the servants, Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen.

SEEST thou both in the former parable and in this, the difference between the Son and the servants? Seest thou

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at once the great affinity between both parables, and the great difference also? For this also indicates God's long-suffering, and His great providential care, and the Jews' ingratitude.

But this parable hath something also more than the other. For it proclaims beforehand both the casting out of the Jews, and the calling of the Gentiles; and it indicates together with this also the strictness of the life required, and how great the punishment appointed for the careless.

And well is this placed after the other. For since He had said, *It shall be given to a nation bringing forth the fruits thereof,* He declares next to what kind of nation; and not this only, but He also again sets forth His providential care towards the Jews as past utterance. For there He appears before His crucifixion bidding them; but here even after He is slain, He still urges them, striving to win them over. And when they deserved to have suffered the most grievous punishment, then He both presses them to the marriage, and honours them with the highest honour. And see how both there He calls not the Gentiles first, but the Jews, and here again. But as there, when they would not receive Him, but even slew Him when He was come, then He gave away the vineyard; thus here too, when they were not willing to be present at the marriage, then He called others.

What then could be more ungrateful than they, when being bidden to a marriage they rush away? For who would not choose to come to a marriage, and that a King's marriage, and of a King making a marriage for a Son?

And wherefore is it called a marriage? one may say. That thou mightest learn God's tender care, His yearning towards us, the cheerfulness of the state of things, that there is nothing sorrowful there, nor sad, but all things are full of spiritual joy. Therefore also John calls Him a Bridegroom, therefore Paul again saith, *For I have espoused you to one husband*[1]; and, *This is a great mystery, but I speak concerning Christ and the Church*[2].

[1] 2 Cor. 11, 2.

[2] Eph. 5, 32.

Why then is not the Bride said to be espoused to Him, but to the Son? Because She that is espoused to the Son, is espoused to the Father. For it is indifferent in Scripture that the one or the other should be said, because of the identity[3] of the substance.

[3] ἀπαράλλακτον.

Hereby He proclaimed the resurrection also. For since in what went before He had spoken of the death, He shews that even after the death, then is the marriage, then the Bridegroom. MATT. XXII. 1—14.

But not even so do these become better men, nor more gentle, than which what can be worse? For this again is a third accusation. The first that they killed the Prophets; then the Son; afterwards that even when they had slain Him, and were bidden unto the marriage of Him that was slain, by the very One that was slain, they come not, but feign excuses, yokes of oxen, and pieces of ground, and wives. And yet the excuses seem to be reasonable; but hence we learn, though the things which hinder us be necessary, to set the things spiritual at a higher price than all.

And He bids not suddenly, but a long time before. For, *Tell*, He saith, *them that are bidden;* and again, *Call them that were bidden;* which circumstance makes the charge against them heavier. And when were they bidden? By all the Prophets; by John again; for unto Christ he would pass all on, saying, *He must increase, I must decrease*[1]; by the Son Himself again, *Come unto Me, all ye that labour and are heavy laden, and I will refresh you*[2]; and again, *If any man thirst, let him come unto Me, and drink*[3].

[1] John 3, 30.
[2] Matt. 11, 28.
[3] John 7, 37.

But not by words only, but also by actions did He bid them, and after His Ascension by Peter, and those with him. *For He that wrought effectually in Peter*, it is said, *to the Apostleship of the Circumcision, was mighty also in me towards the Gentiles*[4].

[4] Gal. 2, 8.

For since on seeing the Son, they were wroth and slew Him, He bids them again by His servants. And unto what doth He bid them? Unto labours, and toils, and sweat? Nay but unto pleasure. For, *My oxen*, He saith, *and My fatlings are killed.* See how complete His banquet[5], how great His munificence.

[5] πόση ἡ παν-δαισία.

And not even this shamed them, but the more long-suffering He shewed, so much the more were they hardened. For not for press of business, but from 'making light of it,' they did not come.

"How then do some bring forward marriages, others yokes of oxen? these things surely are of want of leisure."

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By no means, for when spiritual things call us, there is no press of business that has the power of necessity.

And to me they seem moreover to make use of these excuses, putting forward these things as cloks for their negligence. And not this only is the grievous thing, that they came not, but also that which is a far more violent and furious act, to have even beaten them that came, and to have used them despitefully, and to have slain them; this is worse than the former. For those others came, demanding produce and fruits, and were slain; but these, bidding them to the marriage of Him That had been slain by them, and these again are murdered.

What is equal to this madness? This Paul also was laying to their charge, when he said[1], *Who both killed the Lord, and their own Prophets, and have persecuted us.*

[1] 1 Thess. 2, 15.

Moreover, that they may not say, "He is an adversary of God, and therefore we do not come," hear what they say who are bidding them; that it is the Father Who is making the marriage, and that it is He Who is bidding them.

What then did He after these things? Since they were not willing to come, yea and also slew those that came unto them; He burns up their cities, and sent His armies and slew them.

And these things He saith, declaring beforehand the things that took place under Vespasian and Titus, and that they provoked the Father also, by not believing in Him; it is the Father at any rate Who was avenging.

And for this reason let me add, not straightway after Christ was slain did the capture take place, but after forty years, that He might shew His long-suffering, when they had slain Stephen, when they had put James to death, when they had spitefully entreated the Apostles.

Seest thou the truth of the event, and its quickness? For while John was yet living, and many others of them that were with Christ, these things came to pass, and they that had heard these words were witnesses of the events.

See then care unutterable. He had planted a vineyard; He had done all things, and finished; when His servants had been put to death, He sent other servants; when those had been slain, He sent the Son; and when He was put to

death, He bids them to the marriage. They would not come. After this He sends other servants, and they slew these also. MATT. XXII. 1—14.

Then upon this He slays them, as being incurably diseased. For that they were incurably diseased, was proved not by their acts only, but by the fact, that even when harlots and publicans had believed, they did these things. So that, not by their own crimes alone, but also from what others were able to do aright, these men are condemned.

But if any one should say, that not then were they out of the Gentiles called, I mean, when the Apostles had been beaten and had suffered ten thousand things, but straightway after the Resurrection, (for then He said to them, [1] *Go ye, and make disciples of all nations.*) We would say, that both before the Crucifixion, and after the Crucifixion, they addressed themselves to them first. For both before the Crucifixion, He saith to them, [2] *Go to the lost sheep of the house of Israel;* and after the Crucifixion, so far from forbidding, He even commanded them to address themselves to the Jews. For though He said, *Make disciples of all nations*, yet when on the point of ascending into Heaven, He declared that unto those first they were to address themselves; *For ye shall receive power* [3], saith He, *after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and unto the uttermost part of the earth;* and Paul again [4], *He that wrought effectually in Peter to the Apostleship of the Circumcision, was mighty in me also toward the Gentiles.* Therefore the Apostles also went first unto the Jews, and when they had tarried a long time in Jerusalem, and then had been driven away by them, in this way they were scattered abroad unto the Gentiles.

[1] Matt. 28, 19.

[2] Matt. 10, 6.

[3] Acts 1, 8.

[4] Gal. 2, 8.

[2.] And see thou even herein His bounty; *As many as ye shall find*, saith He, *bid to the marriage.* For before this, as I said, they addressed themselves both to Jews and Greeks, tarrying for the most part in Judæa; but since they continued to lay plots against them, hear Paul interpreting this parable, and saying thus [5], *It was necessary that the word of God should first have been spoken to you, but since ye judge yourselves unworthy, lo, we turn to the Gentiles.*

[5] Acts 13, 46.

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Therefore Christ also saith, *The wedding is ready, but they which were bidden were not worthy.*

He knew this indeed even before, but that He might leave them no pretext of a shameless sort of contradiction, although He knew it, to them first He both came and sent, both stopping their mouths, and teaching us to fulfil all our parts, though no one should derive any profit.

Since then they were not worthy, Go ye, saith He, into the highways, and as many as ye shall find, bid; both the common sort, and the outcasts. For because He had said in every way[1], *The harlots and publicans shall inherit heaven;* and, *The first shall be last, and the last first;* He shews that justly do these things come to pass; which more than any thing stung the Jews, and goaded them far more grievously than their overthrow, to see those from the Gentiles brought into their privileges, and into far greater than theirs.

[1] or 'repeatedly.'

Then in order that not even these should put confidence in their faith alone, He discourses unto them also concerning the judgment to be passed upon wicked actions; to them that have not yet believed, of coming unto Him by faith, and to them that have believed, of care with respect to their life. For the garment is life and practice.

And yet the calling was of grace; wherefore then doth He take a strict account? Because although to be called and to be cleansed was of grace, yet, when called and clothed in clean garments, to continue keeping them so, this is of the diligence of them that are called.

The being called was not of merit, but of grace. It was fit therefore to make a return for the grace, and not to shew forth such great wickedness after the honour. "But I have not enjoyed," one may say, "so much advantage as the Jews." Nay, but thou hast enjoyed far greater benefits. For what things were being prepared for them throughout all their time, these thou hast received at once, not being worthy. Wherefore Paul also saith[2], *And that the Gentiles might glorify God for His mercy.* For what things were due to them, these thou hast received.

[2] Rom. 15, 9.

Wherefore also great is the punishment appointed for them that have been remiss. For as they did despite by not

coming, so also thou by thus sitting down with a corrupt life. For to come in with filthy garments is this, namely, to depart hence having one's life impure; wherefore also he was speechless. MATT. XXII. 1—14.

Seest thou how, although the fact was so manifest, He doth not punish at once, until he himself, who has sinned, has passed the sentence? For by having nothing to reply he condemned himself, and so is taken away to the unutterable torments.

For do not now, on hearing of darkness, suppose he is punished by this, by sending into a place where there is no light only, but where *there is* also *weeping and gnashing of* v. 13. *teeth*. And this He saith, indicating the intolerable pains.

Hear ye, as many as having partaken of the Mysteries, and having been present at the Marriage, clothe your souls with filthy deeds. Hear whence ye were called. From the highway. Being what? Lame and halt in soul, which is a much more grievous thing than the mutilation of the body. Reverence the love of Him, Who called you, and let no one continue to have filthy garments, but let each of you busy himself about the clothing of your soul.

Hear, ye women; hear, ye men; we need not these garments that are bespangled with gold, [that adorn our outward parts,] but those others, that adorn the inward. Whilst we have these former, it is difficult to put on those latter. It is not possible at the same time to deck both soul and body. It is not possible at the same time both to serve mammon, and to obey Christ as we ought.

Let us put off us therefore this grievous tyranny. For neither if any one were to adorn thy house by hanging it with golden curtains, and were to make thee sit there in rags naked, wouldest thou endure it with meekness. But lo, now thou doest this to thyself, decking the house of thy soul, I mean the body, with curtains beyond number, but leaving the soul itself to sit in rags. Knowest thou not that the king ought to be adorned more than the city? so therefore while for the city hangings are prepared of linen, for the king there is a purple robe and a diadem. Even so do thou wrap the body with a much meaner dress, but the mind do thou clothe in purple, and put a crown on it, and set it on a

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high and conspicuous chariot. For now thou art doing the opposite, decking the city in various ways, but suffering the king, the mind, to be dragged bound after the brute passions.

Rememberest thou not, that thou art bidden to a marriage, and to God's marriage? Considerest thou not how the soul that is bidden ought to enter into those chambers, clad, and decked with fringes of gold?

[3.] Wilt thou that I shew thee them that are clad thus, them that have on a marriage garment?

Call to mind those holy persons, of whom I discoursed to you of late, them that wear garments of hair, them that dwell in the deserts. These above all are the wearers of the garments of that wedding; this is evident from hence, that how many soever purple robes thou wert to give them, they would not choose to receive them; but much as a king, if any one were to take the beggar's rags, and exhort him to put them on, would abhor the clothing, so would those persons also his purple robe. And from no other cause have they this feeling, but because of knowing the beauty of their own raiment. Therefore even that purple robe they spurn like the spider's web. For these things hath their sackcloth taught them; for indeed they are far more exalted and more glorious than the very king who reigns.

And if thou wert able to open the doors of the mind, and to look upon their soul, and all their ornaments within, surely thou wouldest fall down upon the earth, not bearing the glory of their beauty, and the splendour of those garments, and the lightning brightness of their conscience.

For we could tell also of men of old, great and to be admired; but since visible examples lead on more those of grosser souls, therefore do I send you even to the tabernacles of those holy persons. For they have nothing sorrowful, but as if in heaven they had pitched their tents, even so are they encamped far off the wearisome things of this present life, in campaign against the devils; and as in choirs, so do they war against him. Therefore I say, they have fixed their tents, and have fled from cities, and markets, and houses. For he that warreth cannot sit in a house, but he must make his habitation of a temporary kind, as on the point of removing straightway, and so dwell. Such are all

those persons, contrary to us. For we indeed live not as in a camp, but as in a city at peace. MATT. XXII. 1—14.

For who in a camp ever lays foundations, and builds himself a house, which he is soon after to leave? There is not one; but should any one attempt it, he is put to death as a traitor. Who in a camp buys acres of land, and makes for himself trade? There is not one, and very reasonably. "For thou art come here," they would say, "to fight, not to traffic; why then dost thou trouble thyself about the place, which in a little time thou wilt leave? When we are gone away to our country, do these things."

The same do I now say to thee also. When we have removed to the city that is above, do these things: or rather thou wilt have no need of labours there; after that the King will do all things for thee. But here it is enough to dig a ditch round only, and to fix a palisade, but of building houses there is no need.

Hear what was the life of the Scythians, that lived in their waggons, such, as they say, are the habits of the shepherd tribes. So ought Christians to live; to go about the world, warring against the devil, rescuing the captives held in subjection by him, and to be in freedom from all worldly things.

Why preparest thou a house, O man, that thou mayest bind thyself more? Why dost thou bury a treasure, and invite the enemy against thyself? Why dost thou compass thyself with walls, and prepare a prison for thyself?

But if these things seem to thee to be hard, let us go away unto the tents of those men, that by their deeds we may learn the easiness thereof. For they having set up huts, if they must depart from these, depart like as soldiers, having left their camp in peace. For so likewise are they encamped, or rather even much more beautifully.

For indeed it is more pleasant to behold a desert containing huts of monks in close succession, than soldiers stretching the canvass in a camp, and fixing spears, and suspending from the point of the spears saffron garments[1], and a multitude of men having heads of brass, and the bosses of the shields glistening much, and men armed all throughout with steel, and royal courts hastily made, and ground levelled

[1] φάρη κροκωτὰ

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far, and men dining and piping. For neither is this spectacle so delightful as that of which I now speak.

For if we were to go away into the wilderness, and look at the tents of Christ's soldiers, we shall see not canvass stretched, neither points of spears, nor golden garments making a royal pavilion; but like as if any one upon an earth much larger than this earth, yea infinite, had stretched out many heavens, strange and awful would be the sight he shewed; even so may one see here.

For in nothing are their lodging-places in a condition inferior to the heavens; for the angels lodge with them, and the Lord of the angels. For if they came to Abraham, a man having a wife, and bringing up children, because they saw him hospitable; when they find much more abundant virtue, and a man delivered from the body, and in the flesh disregarding the flesh, much more do they tarry there, and celebrate the choral feast that becomes them. For there is moreover a table amongst them pure from all covetousness, and full of self-denial.

No streams of blood are amongst them, nor cutting up of flesh, nor heaviness of head, nor dainty cooking, neither are there unpleasing smells of meat amongst them, nor disagreeable smoke, neither runnings and tumults, and disturbances, and wearisome clamours; but bread and water, the latter from a pure fountain, the former from honest labour. But if any time they should be minded to feast more sumptuously, their sumptuousness consists of fruits, and greater is the pleasure there than at royal tables. There is no fear there, or trembling, no ruler accuses, no wife provokes, no child casts into sadness, no disorderly mirth dissipates, no multitude of flatterers puffs up; but the table is an angels' table free from all such turmoil.

And for a couch they have grass only beneath them, like as Christ did when making a dinner in the wilderness. And many of them do this, not being even under shelter, but for a roof they have heaven, and the moon instead of the light of a candle, not wanting oil, nor one to attend to it; on them alone does it shine worthily from on high.

[4.] This table even angels from heaven beholding are

delighted and pleased. For if over one sinner that repenteth they rejoice, over so many just men imitating them, what will they not do? There are not master and slave; all are slaves, all free men. And do not think the saying to be a dark proverb, for they are indeed slaves one of another, and masters one of another. MATT. XXII. 1—14.

They have no occasion to be in sadness when evening has overtaken them, as many men feel, revolving the anxious thoughts that spring from the evils of the day. They have no occasion after their supper to be careful about robbers, and to shut the doors, and to put bars against them, neither to dread the other ills, of which many are afraid, extinguishing their candles with strict care, lest a spark any where should set the house on fire.

And their conversation again is full of the same calm. For they talk not of these things, whereof we discourse, that are nothing to us; such a one is made governor, such a one has ceased to be governor; such a one is dead, and another has succeeded to the inheritance, and all such like, but always about the things to come do they speak, and seek wisdom; and as though dwelling in another world, as though they had migrated unto heaven itself, as living there, even so all their conversation is about the things there, about Abraham's bosom, about the crowns of the saints, about the quiring with Christ; and of things present they have neither any memory nor thought, but like as we should not deign to speak at all of what the ants do in their holes and clefts; so neither do they of what we do; but about the King That is above, about the war in which they are engaged, about the devil's crafts, about the good deeds which the Saints have achieved.

Wherein therefore are we different from ants, when compared with them? For like as they care for the things of the body, so also do we; and would it were for these alone; but now it is even for things far worse. For not for necessary things only do we care like them, but also for things superfluous. For those insects pursue a business free from all blame, but we follow after all covetousness, and not even the ways of ants do we imitate, but the ways of wolves, but the ways of leopards, or rather we are even worse than these. For to

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them nature has assigned that they should be thus fed, but us God hath honoured with speech, and a sense of equity[1], and we are become worse than the wild beasts.

[1] ἰσονομία.

And whereas we are worse than the brutes, those men are equal to the angels, being strangers and pilgrims as to the things here; and all things in them are made different from us, clothing, and food, and house, and shoes, and speech. And if any one were to hear them conversing and us, then he would know full well, how they indeed are citizens of heaven, but we are not worthy so much as of the earth.

So that therefore, when any one invested with rank is come unto them, then is all inflated pride found utterly vain. For the labourer there, and he that hath no experience of worldly affairs, sits near him that is a commander of troops, and prides himself on his authority, upon the grass, upon a mean cushion. For there are none to extol him, none to puff him up; but the same result takes place, as if any one were to go to a goldsmith, and a garden of roses, for he receives some brightness from the gold and from the roses; so they too, gaining a little from the splendour of these, are delivered from their former arrogance. And like as if any were to go upon a high place, though he be exceedingly short, he appears high; so these too, coming unto their exalted minds, appear like them, so long as they abide there, but when they are gone down are abased again, on descending from that height.

A king is nothing amongst them, a governor is nothing; but like as we, when children are playing at these things, laugh; so do they also utterly spurn the inflamed pride of them who strut without. And this is evident from hence, that if any one would give them a kingdom to possess in security, they would never take it; yet they would take it, unless their thoughts were upon what is greater than it, unless they accounted the thing to be but for a season.

What then? Shall we not go over unto blessedness so great? Shall we not come unto these angels; shall we not receive clean garments, and join in the ceremonies of this wedding feast; but shall we continue begging, in no respect in a better condition than the poor in the streets, or rather in a state far worse and more wretched? For much

worse than these are they that are rich in evil ways, and it is better to beg than to spoil, for the one hath excuse, but the other brings punishment; and the beggar in no degree offends God, but this other both men and God; and undergoes the labours of rapine, but all the enjoyment thereof other men often reap. MATT. XXII. 1—14.

Knowing then these things, let us lay aside all covetousness, and covet the things above, with great earnestness *taking the kingdom by force*[1]. For it cannot be, it cannot be that any one who is remiss should enter therein. [1] Matt. 11, 12.

But God grant that we all having become earnest, and watchful, may attain thereto, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, world without end. Amen.

HOMILY LXX.

MATT. xxii. 15.

Then went the Pharisees, and took counsel how they might entangle Him in His talk.

THEN. When? When most of all they ought to have been moved to compunction, when they should have been amazed at His love to man, when they should have feared the things to come, when from the past they ought to have believed touching the future also. For indeed the things that had been said cried aloud in actual fulfilment. I mean, that publicans and harlots believed, and prophets and righteous men were slain, and from these things they ought not to have gainsaid touching their own destruction, but even to believe and to be sobered.

But nevertheless not even so do their wicked acts cease, but travail and proceed further. And forasmuch as they could not lay hands on Him, (for they feared the multitude,) they took another way with the intention of bringing Him into danger, and making Him guilty of crimes against the state.

v. 16. 17. *For they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the person of men. Tell us therefore, what thinkest Thou? Is it lawful to give tribute unto Cæsar or not?*

For they were now tributaries, their state having passed under the rule of the Romans. Forasmuch then as they saw

that Theudas and Judas[1] with their companies for this cause were put to death, as having prepared for a revolt, they were minded to bring Him too by these words into such a suspicion. Therefore they sent both their own disciples, and Herod's soldiers, digging, as they thought, a precipice on either side, and in every direction setting the snare, so that, whatever He should say, they might lay hold of it; and if He should answer in favour of the Herodians, themselves might find fault with Him, but if in their favour, the others should accuse Him. And yet He had given the didrachmas[2], but they knew not that.

Matt. XXII. 16. 17. [1] Acts 5, 36. 37.

[2] Matt. 17, 24. 25—27.

And in either way indeed they expected to lay hold of Him; but they desired rather that He should say something against the Herodians. Wherefore they send their disciples also to urge Him thereto by their presence, that they might deliver Him to the governor as an usurper. For this Luke also intimates and shews, by saying, that they asked also in the presence of the multitude, so that the testimony should be the stronger.

But the result was altogether opposite; for in a larger body of spectators they afforded the demonstration of their folly.

And see their flattery, and their hidden craft. *We know*, their words are, *that Thou art true.* How said ye then, *He is a deceiver*, and *deceiveth the people*[3], and *hath a devil*, and *is not of God?* how a little while before did ye devise to slay Him?

[3] John 7, 12; 8, 48; 9, 16.

But they are at every thing, whatsoever their craft against Him may suggest. For since, when a little before they had said in self will, *By what authority doest Thou these things*[4]*?* they did not meet with an answer to the question, they look to puff Him up by their flattery, and to persuade Him to say something against the established laws, and opposed to the prevailing government.

[4] Matt. 21, 23.

Wherefore also they testify the truth unto Him, confessing what was really so, nevertheless, not with an upright mind, nor willingly; and add thereto, saying, *Thou carest not for any man.* See how plainly they are desiring to urge Him to these sayings, that would make Him both offend Herod, and incur the suspicion of being an usurper, as standing up

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against the laws, so that they might punish Him, as a mover of sedition, and an usurper. For in saying, *Thou carest not for any man*, and, *Thou regardest not the person of man*, they were hinting at Herod and Cæsar.

Tell us therefore, what thinkest Thou? Now ye honour Him, and esteem Him a Teacher, having despised and insulted Him oftentimes, when He was discoursing of the things that concern your salvation. Whence also they are become confederates.

And see their craftiness. They say not, Tell us what is good, what is expedient, what is lawful? but, *What thinkest Thou?* So much did they look to this one object, to betray Him, and to set Him at enmity with the rulers. And Mark declaring this, and more plainly discovering their self-will, and their murderous disposition, affirms them to have said, [1] *Shall we give Cæsar tribute, or shall we not give*[1]*?* So that they were breathing anger, and travailing with a plot against Him, yet they feigned respect.

[1] Mark 12, 15.

What then saith He? *Why tempt ye Me, ye hypocrites?* Seest thou how He talks with them with more than usual severity? For since their wickedness was now complete and manifest, He cuts the deeper, first confounding and silencing them, by publishing their secret thoughts, and making it manifest to all with what kind of intent they are coming unto Him.

And these things He did, repulsing their wickedness, so that they might not suffer hurt in attempting the same things again. And yet their words were full of much respect, for they both called Him Master, and bore witness to His truth, and that He was no respecter of persons; but being God, He was deceived by none of these things. Wherefore they also ought to have conjectured, that the rebuke was not the result of conjecture, but a sign of His knowing their secret thoughts.

[2.] He stopped not, however, at the rebuke, although it was enough merely to have convicted them of their purpose, and to have put them to shame for their wickedness; but He stoppeth not at this, but in another way closes their mouths; for, *Shew Me*, saith He, *the tribute money.* And when they had shewn it; as He ever doth, by their tongue He brings out the decision, and causes them to decide, that it is lawful;

which was a clear and plain victory. So that, when He asks, not from ignorance doth He ask, but because it is His will to cause them to be bound by their own answers. For when, on being asked, *Whose is the image?* they said, *Cæsar's;* He saith, *Render unto Cæsar the things that are Cæsar's.* For this is not to give but to render, and this He shews both by the image, and by the superscription. MATT. XXII. 20—23. v. 20. 21.

Then that they might not say, Thou art subjecting us to men, He added, *And unto God the things that are God's.* For it is possible both to fulfil to men their claims, and to give unto God the things that are due to God from us. Wherefore Paul also saith[1], *Render unto all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear.* [1] Rom. 13, 7.

But thou, when thou hearest, *Render unto Cæsar the things which are Cæsar's*, know that He is speaking only of those things, which are no detriment to godliness; since if it be any such thing as this, such a thing is no longer Cæsar's tribute, but the devil's.

When they heard these things, their mouths were stopped, and they *marvelled* at His wisdom. Ought they not then to have believed, ought they not to have been amazed. For indeed, He gave them proof of His Godhead, by revealing the secrets of their hearts, and with gentleness did He silence them.

What then? did they believe? By no means, but they *left Him, and went their way;* and after them, *came to Him the Sadducees.* v. 22. 23.

O folly! When the others had been put to silence, these made the attack, when they ought to have been the more backward. But such is the nature of rashness, shameless, and importunate, and attempting things impossible. Therefore the Evangelist also, amazed at their folly, signified this very thing, by saying, *On that day came to Him.* On that day. On what day? In which He had convicted their craftiness, and put them to shame. v. 23.

But who are these? A sect of the Jews different from the Pharisees, and much worse than they, who said, *that there is no resurrection, nor angel, nor spirit*[2]. For these were some of a grosser sort, and eager after the things of the body. [2] Acts 23, 8.

HOMIL. LXX. 3.

For there were many sects even amongst the Jews. Wherefore Paul also saith, *I am a Pharisee, of the strictest sect amongst us*[1].

[1] Acts 23, 6; and 26, 5.

And they say nothing indeed directly about a resurrection; but they feign a story, and make up a case, which, as I suppose, never so much as had an existence; thinking to drive Him to perplexity, and desiring to overthrow both things, both the existence of a resurrection, and of such a resurrection.

And again, these too attack Him with a show of moderation, saying, *Master, Moses said, If a man die, not having children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the Resurrection, whose wife shall she be of the seven?*

v. 24-28.

See Him answering these like a teacher. For though out of craft they came unto Him, yet was their question rather one of ignorance. Therefore neither doth He say unto them, *Ye hypocrites.*

Moreover, in order that He might not blame, saying, "Wherefore had seven one wife?" they add the authority of Moses; although, as I have said before, it was a fiction, in my judgment at least. For the third would not have taken her, when he saw the two bridegrooms dead; or if the third, yet not the fourth or the fifth; and if even these, much more the sixth or the seventh would not have come unto the woman, but have shrunk from her. For such is the nature of the Jews. For if now many have this feeling, much more then had they; when at least, even without this, they often avoided marrying in this way, and that when the Law was constraining them. Thus, at any rate, Ruth, that Moabitish woman, was thrust off to him that was further off from her kindred; and Tamar too was thus compelled to obtain, by stealth, seed from her husband's kinsman.

And wherefore did they not feign two or three, but seven? In order the more abundantly to bring derision, as they thought, upon the Resurrection. Wherefore they further say, *they all had her*, as driving Him into some difficulty.

What then saith Christ? He replies unto both, as taking His stand not against the words, but the purpose, and on every occasion revealing the secrets of their hearts; and at one time exposing them, at another time leaving the refutation of them that question Him to their conscience. See, at any rate here, how He proves both points, as well that there will be a resurrection, as that it will not be such a resurrection as they suspect. MATT. XXII. 29, 30.

For what saith He? *Ye do err, not knowing the Scriptures, nor the power of God.* For since, as if they knew them, they put forward Moses and the Law, He shews that this question is that of men very ignorant of the Scriptures. For hence also arose their tempting Him, from their being ignorant of the Scriptures, and from their not knowing the power of God as they ought. v. 29.

"For what marvel then is it," He saith, "if ye tempt Me, Who am as yet unknown to you, when at least ye know not so much as the power of God, of which ye have had so much experience, and neither from common sense nor from the Scriptures have become acquainted with it;" if indeed even common sense causes us to know this, that to God all things are possible. And in the first place He answers to the question asked. For since this was the cause for their not believing a resurrection, that they think the order of things is like this, He cures the cause, then the symptom also, (for thence arose the disease too,) and shews the manner of the Resurrection. *For in the Resurrection*, saith He, *they neither marry, nor are given in marriage, but are as Angels of God in Heaven.* But Luke saith, *As Sons of God*[1]. v. 30.

[1] Luke 20, 36.

If then they marry not, the question is vain. But not because they do not marry, therefore are they Angels, but because they are as Angels, therefore they do not marry. By this He removed many other difficulties also, all which things Paul intimated by one word, saying, *For the fashion of this world passeth away*[2].

[2] 1 Cor. 7, 31.

And by these words He declared how great a thing the Resurrection is; and that moreover there is a resurrection, He proves. And indeed this too was demonstrated at the same time by what He had said, nevertheless over and above He adds again to His word by what He saith now. For neither

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at their question only did He stop, but at their thought. Thus when they are not dealing with great craft, but are asking in ignorance, He teaches even over and above, but when it is of wickedness only, not even to their question doth He answer.

And again by Moses doth He stop their mouths, since they too had brought forward Moses; and He saith, *But as touching the resurrection of the dead, have ye not read, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living.* Not of them that are not, His meaning is, and that are utterly blotted out, and are to rise no more. For He said not, I was, but, I am; of them that are, and them that live. For like as Adam, although he lived on the day that he ate of the tree, died in the sentence; even so also these, although they had died, lived in the promise of the Resurrection.

v. 31.32.

How then doth He say elsewhere, *That He might be Lord both of the dead and of the living*[1]? But this is not contrary to that. For here He speaks of the dead, who are also themselves to live. And moreover too, *I am the God of Abraham*, is another thing from, *That He might be Lord both of the dead and of the living.* He knew of another death too, concerning which He saith, *Let the dead bury their dead*[2].

[1] Rom. 14, 9.

[2] Matt. 8, 22.

And when the multitudes heard this, they were astonished at His doctrine. Yet not even here the Sadducees; but these go away defeated, while the impartial multitude reap the benefit.

v. 33.

Since then the Resurrection is like this, come let us do all things, that we may obtain the first honours there. But, if ye will, let us shew you some even before the Resurrection here pursuing and reaping these blessings, again having made our resort to the deserts. For again will I enter upon the same discourse, since I see you listening with more pleasure.

Let us behold then to-day also the spiritual camps, let us behold their pleasure unalloyed with fear. For not with spears are they encamped like the soldiers, for at this point I lately ended my discourse, neither with shields and breast-

plates; but bare of all these wilt thou see them, yet achieving such things, as not even with arms do they. MATT. XXII. 33.

And if thou art able to observe, come and stretch forth thy hand to me, and let us go unto this war, both of us, aud let us see their battle array. For these too fight every day, and slay their adversaries, and conquer all the lusts that are plotting against us; and thou wilt see these cast out on the ground, and not able so much as to struggle, but proving by very deed that saying of the Apostle, *They that are Christ's have crucified the flesh with the affections and lusts*[1]. [1] Gal. 5, 24.

Seest thou a multitude of dead lying [there], slain by the Sword of the Spirit? Therefore in that place is no drunkenness nor gluttony. And their table proves it, and the trophy that is set thereon. For drunkenness and gluttony lie dead, put to the rout by the drinking of water, though this be multiform, and a many headed monster. For like as in the fabled Scylla and Hydra, so in drunkenness may one see many heads, on oue side fornication growing up, on auother wrath; on one hand sloth, on another lawless lusts; but all these things are taken away. And yet all those other armies, though they get the better in ten thousand wars, are taken captive by these; and neither arms, nor spears, nor whatever else there may be, is able to stand against these phalanxes; but the very giants, the heroes, those that do countless brave deeds, thou wilt find without bonds bound by sleep and drunkenness, without slaughter or wounds, lying like the wounded, or rather in more grievous case. For those at least struggle; but these do not even this, but straightway give up.

Seest thou that this host is greater and more to be admired? For the enemies that got the better of the others it destroys by its mere will. For they do so weaken the mother of all their evils, that she cannot even trouble them any more; and the leader being overthrown, and the head removed, the rest of the body also lies still.

And this victory one may see each of them, that abide there, achieving. For it is not as in these wars of ours, where, if any enemy hath received a blow from one, he is no more grievous to another, having been once overthrown; but it is necessary for all to smite this monster; and he that

Homil. LXX. 3. hath not smitten and overthrown her, is surely troubled by her.

Seest thou a glorious victory? For such a trophy as the hosts in all parts of the world having met together have not power to erect, this each one of those men erects; and all things that from the army of drunkenness lie mingled together wounded, delirious words of frenzy, insane thoughts, unpleasing haughtiness. And they imitate their own Lord, Ps. 110, 7. at Whom the Scripture marvelling saith, *He shall drink of the brook in the way, therefore shall He lift up the head.*

Would ye see also another multitude of dead? Let us see the lusts that arise from luxurious living, those that are cherished by the makers of sauces, by the cooks, the furnishers of feasts, the confectioners. For I am ashamed indeed to speak of all; however, I will tell of the birds from Phasis, the soups that are mixed from various things: the moist, the dry dishes, the laws made about these things. For like as if ordering some city and marshalling hosts, even so these too make laws, and ordain such a thing first, and such a thing second, and some bring in first birds roasted on the embers, filled within with fish; and others make of other material the beginnings of these unlawful feasts; and there is much rivalry about these things, about quality, and about order, and about quantity; and they take a pride in the things, for which they ought to bury themselves for shame; some saying that they have spent the half of the day, some all of it, some that they have added the night too. Behold, O wretched man, the measure of thy belly, and be ashamed of thy unmeasured earnestness!

But there is nothing like this amongst those angels; but all these desires also are dead. For their meals are not unto fulness, and unto luxurious living, but unto necessity. No bird hunters are there, no fishermen, but bread and water. But this confusion, and the disturbance, and the turmoils, are all removed from thence, alike from the house and from the body, and great is the haven, but amongst these great the tempest.

Burst open now in thought the belly of them who feed on such things, and thou wilt see the vast refuse, and the unclean channel, and the whited sepulchre.

But what come after these I am even ashamed to tell, the disagreeable eructations, the vomitings, the discharges downwards and upwards. MATT. XXII. 33.

But go and see even these desires dead there, and those more violent lusts that spring from these; I mean, those of impurity. For these too thou wilt see all overthrown, with their horses, with their beasts of burden. For the beast of burden, and the weapon, and the horse of a filthy deed, is a filthy word. But thou wilt see such like horse and rider together, and their weapons thrown down; but here quite the contrary, and souls cast down dead. But not at their meal only is the victory of these holy men glorious, but in the other things also, in money, in glory, in envy, in all diseases of the soul.

Surely does not this host seem to thee mightier than that, and the meal better? Nay, who will gainsay it? None, not even of those persons themselves, though he be very mad. For this guides us on to Heaven, that drags to hell; this the devil lays out, that Christ; for this luxury gives laws, and intemperance, for that self-denial and sobriety, here Christ is present, there the devil. For where there is drunkenness, the devil is there; where there are filthy words, where there is surfeiting, there the devils hold their choirs. Such a table had that rich man, therefore not even of a drop of water was he master.

But these have not such a table, but they already practise the ways of the Angels. They marry not, they are not given in marriage, neither do they sleep excessively, nor live luxuriously, but except a few things they are even bodiless.

Now who is there that so easily overcomes his enemies, as he that sets up a trophy while at his dinner? Therefore also the Prophet saith[1], *Thou hast prepared a table before me, in the presence of them that trouble me.* One could not be wrong in repeating this oracle about this table. For nothing so troubles a soul, as disorderly concupiscence, and luxury, and drunkenness, and the evils that spring from these; and this they know full well, who have had experience thereof. [1] Ps. 23, 5.

And if thou wast to learn also, whence this table is procured, and whence that; then thou wouldest see well the difference

Homil. LXX. 5.

between each. Whence then is this procured. From countless tears, from widows defrauded, from orphans despoiled; but the other from honest labour. And this table is like to a fair and well-favoured woman, needing nothing external, but having her beauty from nature; but that to some ugly and ill-favoured harlot, wearing much paint, but not able to disguise her deformity, but the nearer she is, the more convicted. For this too, when it is nearer to him that is at it, then shews its ugliness more. For look not I tell thee, at the banqueters, as they come only, but also as they go away, and then thou wilt see its ugliness. For that, as being free, suffers them that come unto it to say nothing shameful; but this nothing seemly, as being a harlot, and dishonoured. This seeks the profit of him that is at it, that the hurt. And one permits not to offend God, the other permits not but that we must offend Him.

Let us go away therefore unto those men. Thence we shall learn with how many bonds we are encompassed. Thence shall we learn to set before ourselves a table full of countless blessings, most sweet, without cost, delivered from care, free from envy and jealousy and every disease, and full of good hope, and having its many trophies. No turmoil of soul there, no sorrow, no wrath; all is calm, all is peace.

For tell me not of the silence of them that serve in the houses of the rich, but of the clamour of them that dine; I mean, not that which they make one to another, (for this too is worthy of derision,) but that within, that in the soul, that brings on them a great captivity, the tumults of the thoughts, the sleet, the darkness, the tempest, by which all things are mingled and confused, and are like to some night battle. But not in the monks' tents are such things as these; but great is the calm, great the quietness. And that table is succeeded by a sleep that is like death, but this by sobriety and wakefulness; that by punishment, this by the kingdom of heaven, and the immortal rewards.

This then let us follow, that we may enjoy also the fruits thereof; unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might world without end. Amen.

HOMILY LXXI.

MATT. xxii. 34—36.

But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together; and one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the Law?

AGAIN doth the Evangelist express the cause, for which they ought to have held their peace, and marks their boldness by this also. How and in what way? Because when those others were put to silence, these again assail Him. For when they ought even for this to hold their peace, they strive to urge further their former endeavours[1], and put forward the lawyer, not desiring to learn, but making a trial of Him, and ask, *What is the first commandment?*

[1] ἐπαγωνίζονται τοῖς προτέροις.

For since the first commandment was this, *Thou shalt love the Lord thy God*, thinking that He would afford them some handle, as though He would amend it, for the sake of shewing that Himself too was God, they propose the question. What then saith Christ? Indicating from what they were led to this; from having no charity, from pining with envy, from being seized by jealousy, He saith, *Thou shalt love the Lord thy God. This is the first and great commandment. And the second is like unto this, Thou shalt love thy neighbour as thyself.* v.37–39.

But wherefore *like unto this?* Because this makes the way for that, and by it is again established; *For every one that doeth evil hateth the light, neither cometh to the light*[2]; [2] John 3, 20.

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and again, *The fool hath said in his heart, There is no God.* And what in consequence of this? *They are corrupt, and become abominable in their ways*[1]. And again, *The love of money is the root of all evils; which while some coveted after, they have erred from the faith*[2]; and, *He that loveth Me, will keep My commandments*[3].

[1] Ps. 53, 1.

[2] 1 Tim. 6, 10.

[3] John 14, 15.

But His commandments, and the sum of them, are, *Thou shalt love the Lord thy God, and thy neighbour as thyself.* If therefore to love God is to love one's neighbour, *For if thou lovest Me*, He saith, *O Peter, feed My sheep*[4], but to love one's neighbour worketh a keeping of the commandments, with reason doth He say, *On these hang all the Law and the Prophets.*

[4] John 21, 16. 17.

v. 40.

So therefore what He did before, this He doth here also. I mean, that both there, when asked about the manner of the resurrection, He also taught a resurrection, instructing them beyond what they enquired; and here, being asked the first commandment, He rehearses the second also, which is not much inferior to that; (for though second, it is like that,) intimating to them, whence the question had arisen, that it was from hatred. *For charity envieth not*[5]. By this He shews Himself to be submissive both to the Law and to the Prophets.

[5] 1 Cor. 13, 4.

But wherefore doth Matthew say that he asked, tempting Him, but Mark the contrary? *For when Jesus*, he saith, *saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God*[6].

[6] Mark 12, 34.

They are not contradicting each other, but indeed fully agreeing. For he asked indeed, tempting, at the beginning, but being benefitted by the answer, was commended. For not at the beginning did He commend him, but when he had said, *That to love his neighbour is more than whole burnt sacrifices*, then He saith, *Thou art not far from the Kingdom;* because he overlooked low things, and embraced the first principle of virtue. For indeed all those are for the sake of this, as well the Sabbath, as the rest.

And not even so did He make His commendation perfect, but yet deficient. For His saying, *Thou art not far off*, indicates that he is yet falling short, that he might seek after what was deficient.

But if, when He said, *There is One God, and there is none other but He*, He commended him, wonder not, but by this too observe, how He answers according to the opinion of them that come unto Him. For although men say ten thousand things about Christ unworthy of His glory, yet this at any rate they will not dare to say, that He is not God at all. Wherefore then doth He praise him that said, that beside the Father, there is no other God? MATT. XXII. 42.

Not excepting Himself from being God; away with the thought; but since it was not yet time to disclose His Godhead, He suffers him to remain in the former doctrine, and praises him for knowing well the ancient principles, so as to make him fit for the doctrine of the New Testament, which He is bringing in its season.

And besides, the saying, *There is One God, and there is none other but He*, both in the Old Testament, and every where, is spoken not to the rejection of the Son, but to make the distinction from idols. So that when praising this man also, who had thus spoken, He praises him in this mind.

Then since He had answered, He asks also in turn, *What think ye of Christ, Whose Son is He? They say unto Him, The Son of David.* v. 42.

See after how many miracles, after how many signs, after how many questions, after how great a display of His unanimity with the Father, as well in words, as in deeds; after having praised this man that said, that there is one God, He asks the question, that they may not be able to say, that He did miracles indeed, yet was an adversary to the Law, and a foe to God.

Therefore, after so many things, He asks these questions, secretly leading them on to confess Him also to be God. And the disciples He asked first what the others say, and then themselves; but these not so; for surely they would have said a deceiver, and a wicked one, as speaking all things without fear. So for this cause He enquires for the opinion of those men themselves.

For since He was now about to go on to His Passion, He sets forth the prophecy that plainly proclaims Him to be Lord; and not as having come to do this without occasion, nor as having made this His aim, but from a reasonable cause.

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For having asked them first, since they answered not the truth concerning Him; (for they said He was a mere man,) to overthrow their mistaken opinion, He thus introduces David proclaiming His Godhead. For they indeed supposed
v. 42. that He was a mere man, wherefore also they said, *the Son of David*[a]; but He to correct this brings in the Prophet witnessing to His being Lord, and the genuineness of His Sonship, and His equality in honour with His Father.

And not even at this doth He stop, but in order to move them to fear, He adds what followeth also, saying, *Till I*
v. 43. *make Thine enemies Thy footstool;* that at least in this way He might gain them over.

And that they may not say, that it was in flattery he so called Him; and that this was a human judgment, see what He saith, *How then doth David in Spirit call Him Lord?* See how submissively He introduces the sentence and judgment concerning Himself. First, He had said, *What think ye? Whose Son is He?* so by a question to bring them to an answer. Then since they said, *the Son of David*, He said not, "And yet David saith these things," but again in this order of a question, *How then doth David in Spirit call Him Lord*, in order that the sayings might not give offence to them. Wherefore neither did He say, What think ye of Me, but of Christ. For this reason the Apostles also reasoned submissively, saying, *Let us speak freely of the Patriarch*
[1] Acts 2, 29. *David, that he is both dead and buried*[1].

And He Himself too in like manner for this cause introduces the doctrine in the way of question and inference,
v. 44. saying, *How then doth David in Spirit call Him Lord, saying, The Lord said unto My Lord, Sit Thou on My right*
v. 45. *hand, until I make Thy foes Thy footstool;* and again, *If David then call Him Lord, how is He then his Son;* not taking away the fact that He is his Son, away with the thought; for He would not then have reproved Peter for this[b]; but to correct their secret thoughts. So that when He saith, *How is He his Son?* He meaneth this, not so as ye

[a] It may be in this view that it is said of St. Paul, immediately on his conversion, that '*he preached Christ in the synagogues, that He is the Son of God.*' Acts 9, 20.

[b] For being unwilling to admit what belonged to His Humanity; Matt. 16, 22. 23.

say. For they said, that He is Son only, and not also Lord. And this after the testimony, and then submissively, *If David then call Him Lord, how is He his Son?* MATT. XXII. 46.

But, nevertheless, even when they had heard these things, they answered nothing, for neither did they wish to learn any of the things that were needful. Wherefore He Himself addeth and saith, that *He is his Lord.* Or rather not even this very thing doth He say without support, but having taken the Prophet with Him, because of His being exceedingly distrusted by them, and evil reported of amongst them. To which fact we ought to have especial regard, and if any thing be said by Him that is lowly and submissive, not to be offended, for the cause is this, with many other things also, that He talks with them in condescension.

Wherefore now also He delivers His doctrine in the manner of question and answer; but He darkly intimates even in this way His dignity. For it was not as much to be called Lord of the Jews, as of David.

But mark thou also, I pray thee, how seasonable it is. For when He had said, *There is one Lord*, then He spake of Himself that He is Lord, and shewed it by prophecy, no more by His works only. And He sheweth the Father Himself taking vengeance upon them in His behalf, for He saith, *Until I make Thine enemies Thy footstool*, and great unanimity even hereby on the part of Him that begat Him towards Himself, and honour. And upon His reasonings with them He doth set this end high and great, and sufficient to close fast their mouths.

For they were silent from thenceforth, not willingly, but from their having nothing to say; and they received so deadly a blow, as no longer to dare to attempt the same things any more. *For no one*, it is said, *durst from that day forth ask Him any more questions.* v. 46.

And this was no little advantage to the multitude. Therefore also unto them doth He henceforth direct His word, having removed the wolves, and having repulsed their plots.

For those men gained nothing, taken captive by vainglory, and having fallen upon this terrible passion. For terrible is

[a] See the parallel place, Mark 12, 37. where it is added, *The common people heard Him gladly.*

Homil. LXXI. 3.

this passion and many-headed, for some set their heart upon power for the sake of this, some on wealth, some on strength. But proceeding in order it goes on unto almsgiving also, and fasting, and prayers, and teaching, and many are the heads of this monster.

But to be vainglorious indeed about those other things is nothing wonderful; but to be so about fasting and prayer, this is strange and lamentable.

But that we may not again blame only, come and let us tell the means, by which we shall avoid this. Against whom shall we prepare to contend first, against those that are vainglorious of money, or those of dress, or those of places of power, or those of sciences, or those of art, or those of their person, or those of beauty, or those of ornaments, or those of cruelty, or those of humanity and almsgiving, or those of wickedness, or those of death, or those after death? For indeed, as I have said, this passion hath many links, and goes on beyond our life. For such a one, it is said, is dead, and that he may be held in admiration, hath charged that such and such things be done; and therefore such a one is poor, such a one rich.

πλεκτάνας.

For the grievous thing is this, that even of opposite things is it made up.

Against whom then shall we stand, and set ourselves in array first? For one and the same discourse suffices not against all. Will ye then that it be against them that are vainglorious about almsgiving?

To me at least it seems well; for exceedingly do I love this thing, and am pained at seeing it marred, and vainglory plotting against it, like a pandering nurse against some royal damsel. For she feeds her indeed, but for disgrace and mischief, prostituting her, and commanding her to despise her father; but to deck herself to please unholy and often despicable men; and invests her with such a dress, as strangers wish, disgraceful, and dishonourable, not such as the father.

Come now, then, let us take our aim against these; and let there be an almsgiving made in abundance for display to the multitude. Surely then, first vainglory leads her out of her Father's chamber. And whereas her Father requires not

to appear so much as to the left hand[1], she displays her to the slaves, and to the vulgar, that have not even known her. MATT. XXII. 46.

Seest thou a harlot, and pander, casting her into the love of foolish men, that according as they require, so she may order herself? Dost thou desire to see how it renders such a soul not a harlot only, but insane also? [1] Matt. 6, 3.

Mark then her mind. For when she lets go heaven and runs after fugitives and menial slaves, pursuing through streets and lanes them that hate her, the ugly and deformed, them that are not willing so much as to look at her, them that, when she burns with love towards them, hate her, what can be more insane than this? For no one do the multitude hate so much, as those that want the glory they have to bestow. Countless accusations at least do they frame against them, and the result is the same, as if any one were to bring down a virgin daughter of the king from the royal throne, and to require her to prostitute herself to gladiators, who abhorred her. These then, as much as thou pursuest them, so much do they turn away from thee; but God, if thou seek the glory that cometh from Him, so much the more both draws thee unto Himself, and commends thee, and great is the reward He renders unto thee.

But if thou art minded in another way also to discern the mischief thereof, when thou givest for display and ostentation, consider how great the sorrow that then comes upon thee, and how continual the desponding, while Christ's voice is heard in thine ears, saying[2], "Thou hast lost all thy reward." For in every matter indeed vainglory is a bad thing, yet most of all in beneficence, for it is the utmost cruelty, making a show of the calamities of others, and all but upbraiding those in poverty. For if to mention one's own good actions is to upbraid, what dost thou think it is to publish them even to many others. [2] Matt. 6, 1.

How then shall we escape the danger? If we learn how to give alms, if we see after whose good report we are to seek. For tell me, who has the skill of almsgiving? Plainly, it is God, Who hath made known the thing, Who best of all knows it, and practises it without limit. What then? If thou art learning to be a wrestler, to whom dost thou look?

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or to whom dost thou display thy doings in the wrestling school, to the seller of herbs, and of fish, or to the trainer? And yet they are many, and he is one. What then, if while he admires thee, others deride thee, wilt thou not with him deride them?

What, if thou art learning to box, wilt thou not look in like manner to him who knows how to teach this?

And if thou art practising oratory, wilt thou not accept the praise of the teacher of rhetoric, and despise the rest.

How then is it other than absurd, in other arts to look to the teacher only, but here to do the contrary? although the loss be not equal. For there, if you wrestle according to the opinion of the multitude, and not that of the teacher, the loss is in the wrestling; but here it is in eternal life. Thou art become like to God in giving alms; be thou then like Him, in not making a display. For even He said, when healing, that they should tell no man.

But dost thou desire to be called merciful amongst men? And what is the gain? The gain is nothing; but the loss infinite. For these very persons, whom thou callest to be witnesses, become robbers of thy treasures that are in the heavens; or rather not these, but ourselves, who spoil our own possessions, and scatter what we have laid up above.

O new calamity! this strange passion. Where moth corrupteth not, nor thief breaketh through, vainglory scattereth. This is the moth of those treasures there; this the thief of our wealth in heaven; this steals away the riches that cannot be spoiled; this mars and corrupts all. For because the devil saw that that place is impregnable to thieves and to the worm, and the other plots against them, he by vainglory steals away the wealth.

But dost thou desire glory? Doth not then that suffice thee which is given by the receiver himself, that from our gracious God, but dost thou set thine heart on that from men also? Take heed, lest thou undergo the contrary, lest some condemn thee as not shewing mercy, but making a display, and seeking honour, as making a show of the calamities of others.

For indeed the shewing of mercy is a mystery. Shut therefore the doors, that none may see what it is not pious

to display. For our Mysteries too are above all things, a shewing of God's mercy and loving-kindness. According to His great mercy, He had mercy on us being disobedient. MATT. XXII. 46.

And the first prayer too is full of mercy, when we entreat for the Energumens; and the second again, for others under penance seeking for much mercy; and the third also for ourselves, and this puts forward the innocent children of the people entreating God for mercy. For since we condemn ourselves for sins, for them that have sinned much and deserve to be blamed we ourselves cry; but for ourselves the children; for the imitators of whose simplicity the kingdom of heaven is reserved. For this image shews this, that they who are like those children, lowly and simple, these above all men are able to deliver the guilty by their prayers.

But the Mystery itself, of how much mercy, of how much love to man it is full, the initiated know.

Do thou then, when according to thy power thou art shewing mercy to a man, shut the doors, let the object of thy mercy see it only; but if it be possible, not even he. But if thou set them open, thou art profanely exposing thy mystery.

Consider that very person, whose praise thou seekest, even himself will condemn thee; and if he be a friend, will accuse thee to himself; but if an enemy, he will deride thee unto others also. And thou wilt undergo the opposite of what thou desirest. For thou indeed desirest, that he should call thee, the merciful man; but he will not call thee this, but the vainglorious, the man-pleaser, and other names far more grievous than these.

But if thou shouldest hide it, he will call thee all that is opposite to this; the merciful, the kind. For God suffers it not to be hidden; but if thou conceal it, the other will make it known, and greater will be the admiration, and more abundant the gain. So that even for this very object of being glorified, to make a display is against us; for with respect to the thing unto which we most hasten and press, as to this most especially is this thing against us. For so far from obtaining the credit of being merciful, we obtain even the contrary, and besides this, great is the loss we undergo.

Homil. LXXI. 5.

For every motive then let us abstain from this, and set our love on God's praise alone. For thus shall we both attain to honour here, and enjoy the eternal blessings, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might world without end. Amen.

HOMILY LXXII.

MATT. xxiii. 1—3.

Then spake Jesus to the multitudes and to His disciples, saying, The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you do, that do; but do not after their works.

THEN. When? When He had said these things, when He had stopped their mouths; when He had brought them that they should no more dare to tempt Him; when He had shewn their state incurable.

And since He had made mention of 'the Lord' and 'my Lord,' He recurs again to the Law. And yet the Law said nothing of this kind, but, *The Lord thy God is one Lord*[1]. But Scripture calls the whole Old Testament the Law. [1]Deut.6, 4.

But these things He saith, shewing by all things His full agreement with Him that begat Him. For if He were opposed, He would have said the opposite about the Law; but now He commands so great reverence to be shewn towards it, that, even when they that teach it are depraved, He charges them to hold to it.

But here He is discoursing about their life and morals, since this was chiefly the cause of their unbelief, their depraved life, and the love of glory. To amend therefore His hearers; that which in the first place most contributes to salvation, not to despise our teachers, neither to rise up against our priests, this doth He command with superabundant earnestness. But He does not only command it, but also Himself doth

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it. For though they were depraved, He doth not depose them from their dignity; to them rendering their condemnation heavier, and to His disciples leaving no cloke for disobedience.

I mean, that lest any one should say, that because my teacher is bad, therefore am I become more remiss, He takes away even this pretext. So much at any rate did He establish their authority, although they were wicked men, as even after so heavy an accusation to say, *All whatsoever they command you to do, do.* For they speak not their own words, but God's, what He appointed for laws by Moses. And mark how much honour He shewed towards Moses, again shewing His agreement with the Old Testament, since indeed even by this doth He make them objects of reverence. *For they sit*, He saith, *on Moses' seat.* For because He was not able to make them out worthy of credit by their life, He doth it from the grounds that were open to Him, from their seat, and their succession from him. But when thou hearest all, do not understand all the Law, as, for instance, the ordinances about meats, those about sacrifices, and the like; for how was He to say so of these things, which He had taken away beforehand? but He meant all things that correct the moral principle, and amend the disposition, and agree with the laws of the New Testament, and suffer them not any more to be under the yoke of the Law.

Wherefore then doth He give these things divine authority, not from the Law of Grace, but from Moses? Because it was not yet time, before the Crucifixion, for these things to be plainly declared.

But to me He seems, in addition to what has been said, to be providing for another object, in saying these things. For since He was on the point of accusing them, that He might not seem in the sight of the foolish to set His heart on this authority of theirs, or for enmity to be doing these things, first He removed this thought, and having set himself clear from suspicion, then begins His accusation. And for what intent doth He convict them, and run out into a long discourse against them? To set the multitude on their guard, so that they might not fall into the same sins. For neither is dissuading like pointing out those that have offended; much as recommending what is right, is not like

bringing forward those that have done well. For this cause also He is beforehand in saying, *Do not after their works.* For, lest they should suppose, because of their listening to them, they ought also to imitate them, He uses this means of correction, and makes what seems to be their dignity a charge against them. For what can be more wretched than a teacher, when the preservation of his disciples is, not to give heed to his life? So that what seemeth to be their dignity, is a most heavy charge against them, when they are shewn to live such a life, as they that imitate are ruined. MATT. XXIII. 4.

For this cause He also falls upon His accusations against them, but not for this only, but that He might shew, that both their former unbelief wherewith they had not believed, and the crucifixion after this, which they dared to perpetrate, were not a charge against Him Who was crucified and disbelieved, but against their perverseness.

But see whence He begins, and whence He aggravates His blame of them. *For they say*, He saith, *and do not.* For every one is worthy of blame in transgressing the Law, but especially he that bears the authority of teaching, for doubly and triply doth he deserve to be condemned. For one cause, because he transgresses; for another, that as he ought to amend others, and then halteth, he is worthy of a double punishment, because of his dignity; and in the third place, that he even corrupts the more, as committing such transgression in a teacher's place.

And together with these He mentions also another charge against them, that they are harsh to those accountable to them.

For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they will not move them with their fingers. He mentions here a twofold wickedness, their requiring great and extreme strictness of life, without any indulgence, from those over whom they rule, and their allowing to themselves great security; the opposite to which the truly good ruler ought to hold; in what concerns himself, to be an unpardoning and severe judge, but in the matters of those whom he rules, to be gentle and ready to make allowances; the contrary to which was the conduct of these men. For such are all they who practise self restraint [2.] in mere words, unpardoning, and grievous to bear, as having no v. 4.

Homil. LXXII. 2.

experience of the difficulty in actions. And this itself too is no small fault, and in no ordinary way increases the former charge.

But do thou mark, I pray thee, how He aggravates this accusation also. For He did not say, "they cannot," but, *they will not*. And He did not say, "to bear," but, *to move with a finger*, that is, not even to come near them, nor to touch them.

But wherein are they earnest, and vigorous? In the things
v. 5. forbidden. *For all their works they do*, He saith, *to be seen of men*. These things He saith, accusing them in respect of vainglory, which kind of thing was their ruin. For the things before were signs of harshness and remissness, but these of the mad desire of glory. This drew them off from God, this caused them to strive before other spectators, and ruined them. For whatever kind of spectators any one may have, since it hath become his study to please these, such also are the contests he exhibits. And he that wrestles among the noble, such also are the conflicts he takes in hand, but he among the cold and supine, himself also becomes more remiss. For instance, hath any one a beholder that delights in ridicule? he himself too becomes a mover of ridicule, that he may delight the spectator: hath another one who is earnest minded, and practises self-government? he endeavours himself to be such as he is, since such is the disposition of him who praises him.

But see again that here too the charge is with aggravation. For neither is it that they do some things in this way, some in another way, but all things absolutely this way.

Then, having blamed them for vainglory, He shews that it is not even about great and necessary things they are vainglorious, (for neither had they these, but were destitute of good works,) but for things without warmth or worth, and such as were certain proofs of their baseness, the phylacteries,
v. 5. the borders of their garments. *For they make broad their phylacteries*, He saith, *and enlarge the borders of their garments*.

And what are these phylacteries, and these borders? Since they were continually forgetting God's benefits, He commanded His marvellous works to be inscribed on little

tablets, and that these should be suspended from their hands, (wherefore also He said, [1] *They shall be immoveable in*[2] *thine eyes,*) which they called phylacteries; as many of our women now wear Gospels hung from their necks. MATT. XXIII. 6. 7.

[1] Deut. 6, 8.

[2] So LXX. E.V. '*as frontlets between*'

And in order that by another thing again they may be reminded, like as many often do, binding round their finger with a piece of linen or a thread, as being likely to forget, this God enjoined them as children to do, *to sew a ribband of blue on their garments, upon the fringe that hung round their feet, that they might look at it, and remember the commandments*[3]; and they were called "borders."

[3] Numb. 15, 38.

In these things then they were diligent, making wide the strips of the tablets, and enlarging the borders of their garments; which was a sign of the most extreme vanity. For wherefore art thou vainglorious, and dost make these wide? what, is this thy good work? what doth it profit thee at all, if thou gain not the good results from them. For God seeks not the enlarging of these and making them wide, but our remembering His benefits. But if for almsgiving and prayer, although they be attended with labour, and be good deeds on our parts, we must not seek vainglory, how dost thou, O Jew, pride thyself in these things, which most of all convict thy remissness.

But they not in these only, but in other little things, suffered from this disease.

For they love, He saith, *the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi.* For these things, although one may think them small, yet are they a cause of great evils. These things have overthrown both cities and churches. v. 6. 7.

And it comes upon me now even to weep, when I hear of the first seats, and the greetings, and consider how many ills were hence engendered to the Churches of God, which it is not necessary to publish to you now; nay rather as many as are aged men do not even need to learn these things from us [a].

[a] This passage has afforded grounds for a conjecture as to the date of the Homily, but the language is too general to prove any thing; see Montfaucon's Preface.

Homil. LXXII. 3.

But mark thou, I pray thee, how vainglory prevailed; when they were commanded not to be vainglorious, even in the synagogues, where they had entered to discipline others.

For to have this feeling at feasts, to howsoever great a degree, doth not seem to be so dreadful a thing; although even there the teachers ought to be held in reverence, and not in the Church only, but every where. And like as a man, wherever he may appear, is manifestly distinguished from the brutes; so also ought the teacher, both speaking and holding his peace, and dining, and doing whatever it may be, to be distinguished as well by his gait, as by his look, and by his garb, and by all things generally. But they were on every account objects of ridicule, and in every respect disgraced themselves, making it their study to follow what they ought to flee. For they love them, it is said; but if the loving them be a matter of blame, what a thing must the doing them be; and to hunt and strive after them, how great an evil.

[3.] The other things then He carried no further than to accuse them, as being small and trifling, and as though His disciples needed not at all to be corrected about these matters; but what was a cause of all the evils, even ambition, and the violent seizing of the teacher's chair, this He brings forward, and corrects with diligence, touching this vehemently and earnestly charging them.

v. 8. For what saith He? *But be not ye called Rabbi.* Then follows the cause also; *For One is your Master, and all ye are brethren;* and one hath nothing more than another, in respect of his knowing nothing from himself. Wherefore Paul also saith, *For who is Paul, and who is Apollos, but* [1] 1 Cor. 3, 5. *ministers*[1]? He said not masters. And again, *Call not,* v. 9. *father,* not that they should not call, but they may know, Whom they ought to call Father, in the highest sense. For like as the master is not a master principally; so neither is the father. For He is cause of all, both of the masters, and of the fathers.

v. 10. And again He adds, *Neither be ye called guides, for One is your Guide, even Christ;* and He said not, I. For like [2] Matt 22, 42. as above He said, *What think ye of Christ*[2]? and He said not, *of Me,* so here too.

But I should be glad to ask here, what they would say, who are repeatedly applying the term One, One, to the Father alone, to the rejection of the Only-begotten. Is the Father Guide? All would declare it, and none would gainsay it. And yet *One*, He saith, *is your Guide, even Christ.* For like as Christ, being called the One Guide, casts not out the Father from being Guide; even so the Father, being called Master, doth not cast out the Son from being Master. For the expression, One, One, is spoken in contradistinction to men, and the rest of the creation. MATT. XXIII. 11. 12.

Having warned them therefore against this grievous pest, and amended them, He instructs also how they may escape it; by humility. Wherefore He adds also, *He that is greatest among you shall be your servant. For whosoever shall exalt himself shall be abased, and whosoever shall abase himself shall be exalted.* v. 11.12.

For nothing is equal to the practice of modesty, wherefore He is continually reminding them of this virtue, both when He brought the children into the midst, and now. And, when on the Mount, beginning the beatitudes, He began from hence. And in this place, He plucks it up by the roots hereby, saying, *He that abaseth himself shall be exalted.*

Seest thou how He draws off the hearer right over to the contrary thing. For not only doth He forbid him to set his heart upon the first place, but requires him to follow after the last. For so shalt thou obtain thy desire, He saith. Wherefore he that pursues his desire for the first, must follow after the last place. *For he that abaseth himself shall be exalted.*

And where shall we find this humility? Will ye that we go again to the city of virtue, the tents of the holy men, the mountains, I mean, and the groves? For there too shall we see this height of humility.

For men, some illustrious from their rank in the world, some from their wealth, in every way put themselves down, by their vesture, by their dwelling, by those to whom they minister; and, as in written characters, they throughout all things inscribe humility.

And the things that are incentives of arrogance, as to dress well, and to build houses splendidly, and to have many servants,

Homil. LXXII. 4.

things which often drive men even against their will to arrogance; these are all taken away. For they themselves light their fire, they themselves cleave the logs, themselves cook, themselves minister to those that come there.

No one can be heard insulting there, nor seen insulted, nor commanded, nor giving commands; but all are devoted to those that are waited on, and every one washes the strangers' feet, and there is much contention about this. And he doeth it, not enquiring who it is, neither if he be a slave, nor if he be free; but in the case of every one fulfils this service. No man there is great nor mean. What then? Is there confusion? Far from it, but the highest order. For if any one be mean, he that is great seeth not this, but hath accounted himself again to be inferior even to him, and so becomes great.

There is one table for all, both for them that are served, and for them that serve; the same food, the same clothes, the same dwellings, the same manner of life. He is great there, who eagerly seizes the mean task. There is not mine and thine, but this expression is exterminated, that is a cause of countless wars.

[4.] And why dost thou marvel, if there be one manner of life and table and dress for all, since indeed there is even one soul to all, not in substance only, (for this is with all men also,) but in love? how then should it ever be lifted up itself against itself? There is no wealth and poverty there, honour and dishonour; how then should haughtiness and arrogance find an entrance? For they are indeed little and great in respect of their virtue; but, as I have said, no one seeth this. He that is little, feels not pain, as despised; for neither is there any one to despise him; and should any one spurn him, this above all are they taught, to be despised, to be spurned, to be set at nought, in word and in deed. And with the poor and maimed do they associate, and their tables are full of these guests; so that for this are they worthy of the heavens. And one tends the wounds of the mutilated, another leads the blind by the hand, a third bears him that is lamed of his leg.

There is no multitude of flatterers or parasites there; or rather they know not even what flattery is; whence then

could they be lifted up at any time? For there is great equality amongst them, wherefore also there is much facility for virtue. MATT. XXIII. 11. 12.

For by these are they of an inferior sort better instructed, than if they were compelled to give up the first place to them.

For like as the impetuous man derives instruction from him that is smitten, and submits to it; so the ambitious from him that claims not glory, but despises it. This they do there abundantly, and as the strife is great with us to obtain the first place, so great is it with them not to obtain it, but utterly to refuse it; and great is their earnest desire who shall have the advantage in honouring, not in being honoured.

And besides, even their very employments persuade them to practise moderation, and not to be high-swollen. For who, I pray thee, digging in the earth, and watering, and planting, or making baskets, or weaving sackcloth, or practising any other handy works, will ever be proud? Who dwelling in poverty and wrestling with hunger, will ever be sick of this disease? There is not one. Therefore humility is easy to them. And like as here, it is a hard thing to be lowly-minded, for the multitude of them who applaud and admire us, so there it is exceedingly easy.

And that man gives heed only to the wilderness, and sees birds flying, and trees waving, and a breeze blowing, and streams rushing through glens. Whence then should he be lifted up who dwells in solitude so great?

Not however that therefore we have from this an excuse, in that we are proud when living in the midst of men. For surely Abraham, when amidst Canaanites, said, *I am but dust and ashes*[1]; and David, when in the midst of camps, *I am a worm, and no man*[2]; and the Apostle, in the midst of the world, *I am not meet to be called an Apostle*[3]. What comfort shall we have then; what plea, when even, having such great examples, we do not practise moderation? For even as they are worthy of countless crowns, having been the first that went the way of virtue, even so are we deserving of countless punishments, who not even after those that are departed, and are set before us in books, no nor even after

[1] Gen. 18, 27.
[2] or, 'courts.' Ps. 22, 6.
[3] 1 Cor. 15, 9.

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these that are living, and held in admiration through their deeds, are drawn on to the like emulation.

For what couldest thou say, for not being amended? Art thou ignorant of letters, and hast not looked into the Scriptures that thou mightest learn the virtues of them of old? To say the truth, this is itself blameworthy, when the church is constantly standing open, not to enter in, and partake of those sacred streams.

However, although thou know not the departed by the Scriptures, these living men thou oughtest to see. But is there no one to lead thee? Come to me, and I will shew thee the places of refuge of these holy men; come and learn thou of them something useful. Shining lamps are these in every part of the earth; as walls are they set about the cities. For this cause have they occupied the deserts, that they may instruct thee to despise the tumults in the midst of the world.

For they, as being strong, are able even in the midst of the raging of the waters to enjoy a calm; but thou, who art leaky on every side, hast need of tranquillity, and to take breath a little, after the successive waves. Go then there continually, that, having purged away the abiding stain by their prayers and admonitions, thou mayest both pass in the best manner the present life, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, by Whom, and with Whom, be unto the Father, together with the Holy Ghost, glory, might, honour, now and ever, and world without end. Amen.

HOMILY LXXIII.

MATT. xxiii. 14.

Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive greater damnation.

AFTER this, next He derides them for gluttony: and the grievous thing was, that not from rich men's goods, but from the poor they indulged their own belly, and aggravated their poverty, which they should have relieved. For neither did they merely eat, but devoured.

Moreover also the manner of their over-reaching was yet more grievous, *for a pretence making long prayers.*

For every one is worthy of vengeance who doeth any evil thing; but he that is deriving even the reason for so doing from godliness, and is using this cloke for his wickedness, is justly liable to a far more grievous punishment. And wherefore did He not depose them? Because the time suffered it not as yet. So therefore He lets them alone for a time, but by His sayings, He secures that the people be not deceived, lest, through the dignity of those men, they be drawn on to the same emulation.

For as He had said, *Whatsoever they bid you do, that do;* He shews how many things they do amiss, lest from thence He should be supposed amongst the unwise to commit all to them.

Woe unto you, for ye shut up the kingdom against men; v. 13.
for ye neither go in yourselves, neither suffer ye them that are entering to go in. But if to profit no one be a charge

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against a man, even to hurt and hinder, what plea hath that? But what means, *them that are entering in?* Them that are fit for it. For when they were to lay injunctions on others, they used to make the burdens intolerable, but when they themselves were to do any of the things required, on the contrary, so far from doing any thing, they went much beyond this in wickedness, they even used to corrupt others. These are they that are called pests[1], who make their employment the ruin of others, standing right contrary to teachers. For if it be the part of a teacher to save that which is perishing, to destroy that which is on the point of being saved is that of a destroyer.

[1] λοιμοὶ

v. 15. After this, again another charge; *Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves;* that is, not even the fact that hardly ye have taken him, and with endless toils, induces you to be sparing towards him, although of the things we have hardly acquired, we are more sparing, but you not even this renders more gentle.

Here He lays to their charge two things; one, that they are unprofitable for the salvation of the many, and need much toil in order to win over even one; another, that they were remiss in the preservation of him whom they had gained, or rather that they were not only careless, but even traitors, by their wickedness in their life corrupting him, and making him worse. For when the disciple sees his teachers to be such as these, he becomes worse than they. For he stops not at his teacher's wickedness; but as when his teacher is virtuous, he imitates him, so when he is bad, he even goes beyond him, by reason of our proneness to what is evil.

And He calls him *a child of hell*, that is, a very hell. And He said *twofold more than you*, that He might both alarm those, and make these feel the more severely, because they are teachers of wickedness. And not this only, but because they labour to instil into their disciples a greater wickedness, hardening them to a much greater depravity than they have, and this is above all a mark of a depraved soul.

Then He derides them for folly also, because they bade them disregard the greater commandments. And yet before

He had said the opposite, that *they bind heavy burdens, and grievous to be borne.* But these things too they did again, and were doing every thing for the corruption of those who were subject to them, in little things requiring strictness, and despising the great. MATT. XXIII. 23—26.

For ye pay tithe, He saith, *of mint and anise, and have omitted the weightier matters of the Law, judgment, and mercy, and faith. These ought ye to have done, and not to leave the others undone.* v. 23.

Here then He naturally saith it, where it is tithe and almsgiving, for what doth it hurt to give alms? But not to keep the law; for neither doth it say thus. Therefore here indeed He saith, *These ought ye to have done;* but where He is speaking about clean and unclean, He no longer adds this, but makes a distinction, and shews that the inward purity is necessarily followed by the outward, but the converse is no longer so.

For where there is a plea of love to man, He passes it over lightly, for this very reason, and because it was not yet time expressly and plainly to revoke the things of the Law. But where it is an observance of bodily purification, He overthrows it more plainly.

So, therefore, while with respect to alms He saith, *These ought ye to have done, and not to leave the others undone,* touching purifications He speaks not on this wise, but what? *Ye make clean,* He saith, *the outside of the cup and the platter, but within they are full of extortion, and injustice. Cleanse that which is within the cup, that the outside may be clean also.* And He took it from a thing confessed and manifest, from a cup and platter. v. 25.26.

[2.] Then, to shew that there is no harm arising from despising bodily cleansings, but very great vengeance from not regarding the purifications of the soul, which is virtue, He called these *a gnat,* for they are small and nothing, but those other a camel, for they were beyond what men could bear. Wherefore also He saith, *Straining at the gnat, and swallowing the camel.* For indeed the one were enacted for the sake of the other, I mean of mercy, and judgment; so that not even then did they profit being done alone. For whereas the little things were mentioned for the sake of the

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great, and after that these last were neglected, and labour was spent on those alone, nothing was gained even then by this. For the greater followed not the lesser, but the lesser were sure to follow these greater.

But these things He saith to shew, that even before grace was come, these were not among the principal things, or amongst those upon which men should spend their labour, but the matters required were different. But if before the grace they were so, much more when high commandments had come, were these things unprofitable, and it was not meet to practise them at all.

In every case then is vice a grievous thing, but especially when it does not so much as think it needs amendment; and it is yet more grievous, when it thinks itself sufficient even to amend others; to express which Christ calls them *blind guides*. For if for a blind man not to think he needs a guide be extreme misery and wretchedness; when he wishes himself to guide others, see to what a gulf it leads.

But these things He said, by all intimating their mad desire of glory, and their exceeding frenzy concerning this pest. For this became a cause to them of all their evils, namely, that they did all things for display. This both led them away from the faith, and caused them to neglect what really is virtue, and induced them to busy themselves about bodily purifyings only, neglecting the purifications of the soul. So therefore to lead them into what really is virtue, and to the purifyings of the soul, He makes mention of mercy, and judgment, and faith. For these are the things that comprise our life, these are what purify the soul, justice, love to man, truth; the one inclining us to candour, and not suffering us to be excessively severe and unforgiving to them that sin, (for then shall we gain doubly, both becoming kind to man, and hence meeting also ourselves with much kindness from the God of all,) and causing us both to sympathise with them that are despitefully entreated, and to assist them; the other not suffering them to be deceitful, and crafty.

But neither when He saith, *These ought ye to have done, and not to leave the others undone*, doth He say it as introducing a legal observance; away with the thought; neither

with regard to the platter and the cup, when He said, *Cleanse that which is within the cup and platter, that the outside of them may be clean also*, doth He bring us unto the old regard for little things, but on the contrary indeed, He doth all things to shew it to be superfluous. For He said not, Cleanse the outside of them also, but that which is within, and the outside is sure to follow. MATT. XXIII. 27.

And besides, neither is it concerning a cup and platter he is speaking, but of soul and body, by the outside meaning the body, by the inside the soul. But if with regard to the platter there be need of that which is within, much more with regard to thee.

But ye do the contrary, saith He, observing things trifling and external, ye neglect what are great and inward; whence very great mischief arises, for that thinking ye have duly performed all, ye despise the other things; and despising them, ye do not so much as strive or attempt to perform them

After this, He again derides them for vainglory, calling them *whited sepulchres*, and unto all adding, *ye hypocrites;* v. 27. which thing is the cause of all their evils, and the origin of their ruin. And He did not merely call them whited sepulchres, but said, that they were full of uncleanness and hypocrisy. And these things He spake, indicating the cause wherefore they did not believe, because they were full of hypocrisy and iniquity.

But these things not Christ only, but the Prophets also constantly lay to their charge, that they spoil, that their rulers judge not according to the rule of justice, and every where you may find the sacrifices indeed refused, but these things required. So that there is nothing strange, nothing new, neither in the lawgiving, nor in the accusation, nay not even in the comparison of the sepulchre. For the Prophet makes mention thereof, neither did he call them merely a sepulchre, *but their throat an open sepulchre*[1]. [1] Ps.5,9.

Such are many men now also, decking themselves indeed outwardly, but full of iniquity within. For now too there is many a mode, and many a care for outward purifications, but of those in the soul not so much as one. But if indeed any one should tear open each man's conscience, many

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worms and much corruption would he find, and an ill savour beyond utterance; unreasonable and wicked lusts I mean, which are more unclean than worms.

[3.] But that *they* should be such persons is not *so* dreadful a thing, (although it be dreadful,) but that *you*, that have been counted worthy to become temples of God, should of a sudden have become sepulchres, having as much ill savour, this is extreme wretchedness. He in whom Christ dwells, and the Holy Spirit hath worked, and such great mysteries, that this man should be a sepulchre, what wretchedness is this? What mournings and lamentations doth this call for, when the members of Christ have become a tomb of uncleanness? Consider how thou wast born, of what things thou has been counted worthy, what manner of garment thou hast received, how thou wast built a temple without a breach! how fair! not adorned with gold, neither with pearls, but with the Spirit That is more precious than these.

Consider that no sepulchre is made in a city, so then neither shalt thou be able to appear in the City above. For if here this is forbidden, much more there. Or rather even here thou art an object of scorn to all, bearing about a dead soul, and not to be scorned only, but also to be shunned. For tell me, if any one were to go round, bearing about a dead body, would not all have rushed away? would not all have fled? Think this now likewise. For thou goest about, bearing a spectacle far more grievous than this, a soul deadened by sins, a soul paralyzed.

Who now will pity such a one? For when thou dost not pity thine own soul, how shall another pity him that is so cruel, such an enemy to himself? If any one, where thou didst sleep and eat, had buried a dead body, what wouldest thou not have done? but thou art burying a dead soul, not where thou dinest, nor where thou sleepest, but in the members of Christ: and art thou not afraid lest a thousand lightnings and thunderbolts be hurled from above upon thine head?

And how dost thou even dare to set foot in the churches of God, and in holy temples, having within thee the savour of so much abomination? For if one bearing a dead body into the king's courts and burying it would have suffered the

utmost punishment, thou setting thy foot in the sacred courts, and filling the house with so much ill savour, consider what a punishment thou wilt undergo. MATT. XXIII. 26.

Imitate that harlot who anointed with ointment the feet of Christ, and filled the whole house with the odour, the opposite to which thou doest to His house! For what though thou be not sensible of the ill savour? For this most of all is the grievous part of the disease; wherefore also thou art incurably diseased, and more grievously than they that are maimed in their bodies, and become fetid. For that disease indeed is both felt by the sick and is without any blame, nay even is deserving of pity; but this of hatred and punishment.

Since then both in this respect it is more grievous, and from the sick not being sensible of it as he ought to be; come, give thyself to my words, that I may teach thee plainly the mischief of it.

But first listen to what thou sayest in the Psalm, *Let my prayer be set forth in Thy sight as incense*[1]. When then not incense, but a stinking smoke arises from thee, and from thy deeds, what punishment dost thou not deserve to undergo? [1] Ps. 141, 2.

What then is the stinking smoke? Many come in gazing about at the beauty of women; others curious about the blooming youth of boys. After this, dost thou not marvel, how bolts are not launched, and all things are not plucked up from their foundations? For worthy both of thunderbolts and hell are the things that are done; but God, Who is long-suffering, and of great mercy, forbears awhile His wrath, calling thee to repentance and amendment.

What doest thou, O man? Art thou curiously looking after women's beauty, and dost thou not shudder at thus doing despite unto the temple of God? Doth the church seem to thee a brothel, and less honourable than the market-place. For in a market-place indeed thou art afraid and ashamed to appear to be looking after any woman, but in God's temple, when God Himself is discoursing unto thee, and threatening about these things, thou art committing whoredom and adultery at the very time, in which thou art being told not to do this. And dost thou not shudder, nor stand amazed?

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These things do the spectacles of wantonness teach you, the pest that is so hard to put down, the deleterious sorceries, the grievous snares of the thoughtless, the pleasurable destruction of the unchaste.

Therefore the Prophet also blaming thee, said, *Thine eyes are not good, neither is thine heart* [1].

[1] Jer. 22, 17. LXX.

It were better for such men to be blind; it were better to be diseased, than to abuse thine eyes for these purposes.

It were meet indeed that ye had within you the wall to part you from the women; but since ye are not so minded, our fathers thought it necessary by these boards [2] to wall you off; since I hear from the elder ones, that of old there were not so much as these partitions; *For in Christ Jesus there is neither male nor female* [3]. And in the Apostle's time also both men and women were together. Because the men were men, and the women women, but now altogether the contrary; the women have urged themselves into the manners of courtezans, but the men are in no better state than frantic horses.

[2] σάνισι.

[3] Gal. 3, 28.

Heard ye not, that the men and women were gathered together in the upper room, and that congregation was worthy of the heavens? And very reasonably. For even women then practised much self-denial, and the men gravity and chastity. Hear, for instance, the seller of purple saying, *If ye have judged me to be faithful to the Lord, come in, and abide with me* [4]. Hear the women, who went about with the Apostles, having taken unto themselves manly courage, Priscilla, Persis, and the rest; from whom our present women are as far removed, as our men from their men.

[4] Acts 16, 15.

[4.] For then indeed even travelling into far countries women brought not on themselves evil report; but now even though brought up in a chamber, they hardly escape this suspicion. But these things arise from their decking of themselves, and their luxury. Then the business of those women was to spread the word; but now to appear beauteous, and fair, and comely in countenance. This is glory to them, this salvation; but of lofty and great works they do not even dream.

What woman exerts herself to make her husband better? what man hath taken to himself this care to amend his wife?

There is not one; but the woman's whole study is upon the care of ornaments of gold, and raiment, and the other adornments of the person, and how to increase their substance; but the man's both this, and others more than this, all however worldly. MATT. XXIII. 28.

Who, when about to marry, enquires about the disposition and nurture of the damsel? No one; but straightway about money, and possessions, and measures of property of various and different kinds; like as if he were about to buy something, or to settle some common contract.

Therefore they do even so call marriage. For I have heard many say, such a man has contracted with such a woman, that is, has married. And they offer insult to the gifts of God, and as though buying and selling, so do they marry, and are given in marriage.

And writings there are, requiring greater security than those about buying and selling. Learn how those of old married, and imitate them. How then did they marry? They inquired about ways of life, and morals, and virtue of the soul. Therefore they had no need of writings, nor of security by parchment and ink; for the bride's disposition sufficed them in the place of all.

I therefore intreat you likewise not to seek after wealth and affluence, but a good disposition, and gentleness. Seek for a pious and self-denying damsel, and these will be to thee better than countless treasures. If thou seek the things of God, these others will come also; but if thou pass by those, and hasten unto these, neither will these follow.

But such a man, one will say, became rich by his wife! Art thou not ashamed of bringing forward such examples? I had ten thousand times sooner become a poor man, as I have heard many say, than gain wealth from a wife. For what can be more unpleasing than that wealth? What more painful than the abundance? What more shameful than to be notorious from thence, and for it to be said by all, such a man became rich by a wife? For the domestic discomforts I pass by, all that must needs result from hence, the wife's pride, the servility, the strifes, the reproaches of the servants. "The beggar," "the ragged one," "the base one, and sprung of base." "Why, what had he when he

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came in?" "Do not all things belong to our mistress?" But thou dost not care at all about these sayings, for neither art thou a freeman. Since the parasites likewise hear worse things than these, and are not pained, wherefore neither are these, but rather pride themselves in their disgrace; and when we tell them of these things, "Let me have," saith one of them, "something pleasant and sweet, and let it choke me." Alas! the devil, what proverbs hath he brought into the world, of power to overturn the whole life of such persons. See at least this self-same devilish and pernicious saying; of how much ruin it is full. For it means nothing else than these words, Have thou no regard to what is honourable; have thou no regard to what is just; let all those things be cast aside, seek one thing alone, pleasure. Though the thing stifle thee, let it be thy choice; though all that meet thee spurn thee, though they smear thy face with mire, though they drive thee away as a dog, bear all. And what else would swine say, if they had a voice? What else would filthy dogs? But perhaps not even they would have said such things, as the devil hath persuaded men to rave.

Wherefore I entreat you, being conscious of the senselessness of such words as these, to flee such proverbs, and to choose out those in the Scripture that are contrary to them.

But what are these? *Go not*, it is said, *after thy lusts, and refrain thyself from thine appetites*[1]. And, touching an harlot again, it is said in opposition to this proverb, *Give not heed to a bad woman, for honey droppeth from the lips of a woman that is an harlot, which, for a season, is luscious unto thy throat, but afterwards thou shalt find it more bitter than gall, and sharper than a two-edged sword*[2]. Unto these last then let us listen, not unto those. For hence indeed spring our mean, hence our slavish thoughts, hence men become brutes, because in every thing they will follow after pleasure according to this proverb, which, even without arguments of ours, is of itself ridiculous. For after one is choked, what is the gain of sweetness?

[1] Ecclus. 18, 30.

[2] Prov. 5, 2—4. LXX.

Cease, therefore, to set up such great absurdity, and to kindle hell and unquenchable fire; and let us look stedfastly (at length though late) as we ought, unto the things to come, having put away the film on our eyes, that we may both pass

the present life honestly, and with much reverence and godly fear, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory world without end. Amen.

MATT. XXIII. 28.

HOMILY LXXIV.

MATT. xxiii. 29, 30.

Woe unto you, because ye build the tombs of the Prophets, and garnish their sepulchres, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.

NOT because they build, nor because they blame the others, doth He say, Woe, but because, while both thus, and by what they say, they are pretending to condemn their fathers, they do worse. For in proof that the condemnation was a pretence, Luke saith, ye do allow because ye build; for, *Woe unto you*, saith He, *for ye build the sepulchres of the Prophets, and your fathers killed them. Truly ye bear witness, and ye allow the deeds of your fathers, for they indeed killed them, and ye build their sepulchres*[1]. For here He reproves their purpose, wherewith they built, that it was not for the honouring of them that were slain, but as making a show of the murders, and afraid, lest, when the tombs had perished by time, the proof and memory of such daring should fade away, setting up these glorious buildings, as a kind of trophy, and priding themselves in the daring deeds of those men, and displaying them.

[1] Luke 11, 47. 48.

For the things that ye now dare to do, shew that ye do these things also in this spirit. For, though ye speak the contrary, saith He, as condemning them, as, for instance, *We should not, if we had been in their days, have been partakers with them;* yet the disposition is evident wherewith

ye say these things. Wherefore also unfolding it, though darkly, still He hath expressed it. For when He had said, ye say, *If we had been in the days of our fathers, we should not have been partakers with them in the blood of the Prophets;* He added, *Wherefore ye be witnesses unto yourselves, that ye are the children of them that slew the Prophets.* And what blame is it to be a murderer's son, if one partake not in the mind of one's father? None. Whence it is evident, that for this same thing He brings it forward against them, hinting at their affinity in wickedness. MATT. XXIII. 33. 34.

And this is manifest too by what comes after; He adds at least, *Ye serpents, ye generation of vipers.* For as those beasts are like their parents, in the destructiveness of their venom, so also are ye like your fathers in murderousness. v. 33.

Then, because He was searching their temper of mind, which is to the more part obscure, He doth, from those things also which they were about to perpetrate, which would be manifest to all, establish His words. For, because He had said, *Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the Prophets*, making it evident, that of their affinity in wickedness He is speaking, and that it was a pretence to say, *We should not have been partakers with them*, He added, *Fill ye up therefore the measure of your fathers*, not commanding, but declaring beforehand, what was to be, that is, His own murder. v. 32.

Therefore, having brought in their refutation, and having shewn that they were pretences which they said in their own defence, as, for instance, *We would not have been partakers with them*, (for they who refrain not from the Lord, how should they have refrained from the servants,) He makes after this His language more condemnatory[1], calling them *serpents, and generation of vipers*, and saying, *How shall ye escape the damnation of hell*, at once perpetrating such things, and denying them, and dissembling your purpose? v. 33.

[1] κατα-φορικώτερον.

Then rebuking them more exceedingly from another cause also, He saith, *I will send unto you Prophets, and wise men, and scribes, and some of them shall ye kill and crucify, and some of them shall ye scourge in your synagogues.* For that they should not say, "Though we crucified the Lord, yet from the servants we should have refrained, if we had been v. 34.

HOMIL. LXXIV. 1.

then;" "Behold," He saith, "I send servants also to you, prophets likewise themselves, and neither will ye spare them." But these things He saith, shewing that it was nothing strange, that He should be murdered by those sons, being both murderous and deceitful, and having much guile, and surpassing their fathers in their outrages.

And besides what hath been said, He shews them to be also exceedingly vain-glorious. For when they say, *If we had been in the days of our fathers, we should not have been partakers with them*, they spake out of vain-glory, and were practising virtue in words only, but in their works doing the contrary.

Ye serpents, ye generation of vipers, that is, wicked sons of wicked men, and more wicked than those who begat them. For He sheweth that they are committing greater crimes, both by their committing them after those others, and by their doing much more grievous things than they, and this, while positively affirming that they never would have fallen into the same. For they add that which is both the end and the crown of their evil deeds. For the others slew them that came to the vineyard, but these, both the son, and them that were bidding them to the wedding.

But these things He saith, to separate them off from the affinity to Abraham, and to shew that they had no advantage from thence, unless they followed his works; wherefore also He adds, *How can ye flee from the damnation of hell*, when following them that have committed such acts?

And here He recalls to their remembrance John's accusation, for he too called them by this name, and reminded them of the judgment to come. Then, because they are nothing alarmed by judgment and hell, by reason of their not believing them, and because the thing is future, He awes them by the things present, and saith, *Wherefore, behold, I send unto you prophets and scribes, and some of them shall ye kill and crucify, and scourge; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, that all these things shall come upon this generation.*

v. 34-36.

[2.] See by how many things He has warned them. He said, Ye condemn your fathers, in that ye say, *We would not have been partakers with them;* and this is no little thing to shame them. He said, While ye condemn them, ye do worse things, even ye yourselves; and this is sufficient to cover them with disgrace. He said, These things shall not be without punishment; and hence he implants in them fear beyond words. He hath reminded them at least of hell. Then because that was to come, He brought home to them the terrors as even present. *For all these things shall come*, He saith, *upon this generation.* MATT. XXIII. 26.

He added also unspeakable severity to the vengeance, saying, that they shall suffer more grievous things than all; yet by none of these things did they become better. But if any one say, And why do they suffer more grievously than all? we would say, Because they have first committed more grievous things than all, and by none of the things that have been done to them have they been brought to a sound mind.

Heardest thou not Lamech saying, [1]*Of Lamech vengeance shall be taken seventy times sevenfold;* that is, "I am deserving of more punishment than Cain." Why could this be? Yet he did not slay his brother; but because not even by his example was he brought to a better mind. And this is what God saith elsewhere, [2]*Requiting the sins of fathers upon children for the third and fourth generation for them that hate Me.* Not as though one were to suffer punishment for the crimes committed by others, but inasmuch as they who, after many sin and have been punished, yet have not grown better, but have committed the same offences, are justly worthy to suffer their punishments also. [1] Gen. 4, 24. [2] Exod. 25.

But see how seasonably he also mentioned Abel, indicating that this murder likewise is of envy. What then have ye to say? Know ye not what Cain suffered? Did God hold His peace at his deeds? Did He not exact the severest penalty? Heard ye not what things your fathers suffered, when they slew the Prophets; were they not delivered over to punishments, and inflictions of vengeance without number? How then did ye not become better? And why do I speak of the punishments of your fathers, and what they suffered? Thou who thyself condemnest thy fathers, how is it

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thou doest worse? For moreover even ye yourselves have declared that *He will miserably destroy those wicked men*[1]. What favour then will ye have after this, committing such things after such a sentence?

[1] Matt. 21, 41.

But who is this Zacharias? Some say, the father of John; some, the Prophet; some, a priest with two different names, whom the Scripture also calls, the son of Jehoiada[a].

But do thou mark this, that the outrage was twofold. For not only did they slay holy men, but also in a holy place. And saying these things, He did not only alarm them, but also comfort His disciples, shewing that the righteous men also who were before them suffered these things. But these He alarmed, foretelling that like as they paid their penalty, even so should these too suffer the utmost extremities. Therefore He calls [His disciples] *prophets, and wise men, and scribes*, even hereby again taking away every plea of theirs. "For ye cannot say," He saith, "Thou didst send from among the Gentiles, and therefore we were offended;" but they were led on unto this by being murderous, and thirsting for blood. Wherefore He also said beforehand, "For this cause do I send prophets and scribes." This did the Prophets also lay to their charge, saying, *They mingle blood with blood*[2], and that they are men of blood. Therefore also did He command the blood to be offered to Him, shewing that if in a brute it be thus precious, much more in a man. Which He saith to Noah likewise, *I will require all blood that is shed*[3]. And ten thousand other such things might one find Him enjoining with regard to their not committing murder; wherefore He commanded them not even to eat that which was strangled.

[2] Hosea 4, 2. LXX.

[3] Gen. 9, 5.

Oh the love of God towards man! that though He foreknew they would profit nothing, He still doeth His part. For I will send, He saith, and this knowing they would be slain. So that even hereby they were convicted of saying vainly, *We should not have been partakers with our fathers.* For these too slew prophets even in their synagogues, and reverenced neither the place, nor the dignity of the persons. For not merely ordinary persons did they slay, but prophets

[a] Or, "calls Jehoiada." 2 Chron. 24, 21. The name being indeclinable may be read in the nominative or genitive.

and wise men, such that they had nothing to lay to their charge. And by these He meaneth the Apostles, and those after them, for, indeed, many prophesied. Then, willing to aggravate their fears, He saith, *Verily, verily I say unto you, All these things shall come upon this generation;* that is, I will bring all upon your heads, and will make the vengeance sore. For he that knew many to have sinned, and was not sobered, but himself hath committed the same sins again, and not the same only, but also far more grievous, would justly deserve to suffer a far more grievous punishment than they. For like as, if he had been minded, he would have gained greatly, had he grown better by their examples, even so, since he continued without amendment, he is liable to a heavier vengeance, as having had the benefit of more warning by them who had sinned before and been punished, and having reaped no advantage. MATT. XXIII. 37.

[3.] Then He directs His speech unto the city, in this way too being minded to correct His hearers, and saith, *O Jerusalem, Jerusalem!* What meaneth the repetition? this is the manner of one pitying her, and bemoaning her, and greatly loving her. For, like as unto a woman beloved, herself indeed ever loved, but who had despised Him that loved her, and therefore on the point of being punished, He pleads, being now about to inflict the punishment. Which He doth in the Prophets also, using these words, *I said, Turn thou unto Me, and she returned not*[1]. v. 37. [1] Jer. 3, 7.

Then having called her, He tells also her blood-stained deeds, *Thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, and ye would not,* in this way also pleading for His own dealings; not even with these things hast thou turned Me aside, nor withdrawn Me from my great affection toward thee, but it was My desire even so, not once or twice, but often to draw thee unto Me. *For how often would I have gathered your children together, even as a hen gathereth her chickens, and ye would not.* And this He saith, to shew that they were ever scattering themselves by their sins. And His affection He indicates by the similitude; for indeed the creature is warm in its love towards its brood. And every where in the Prophets is this same image of the

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wings, and in the song of Moses and in the Psalms, indicating His great protection and care.

v. 38. *But ye would not*, He saith. *Behold your house is left desolate*, stripped of the succour which cometh from Me. Surely it was the Same, Who also was before protecting them, and holding them together, and preserving them; surely it was He Who was ever chastening them. And He appoints a punishment, which they had ever dreaded exceedingly; for

v. 39. it declared the entire overthrow of their polity. *For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord.* And this is the language of One That loves earnestly, earnestly drawing them unto Him by the things to come, not merely warning them by the past; for of the future day of His second Coming doth He here speak.

What then? Did they not see Him from that time? But it is not that hour which He meaneth in saying, Henceforth, but the time up to His crucifixion.

For since they were for ever accusing Him of this, that He was a kind of rival God, and a foe to God, He moves them to love Him by this, namely, by shewing Himself to be of one accord with His Father; and He indicates Himself to be the Same that was in the Prophets. Wherefore also He uses the same words as did the Prophets.

And by these He intimated both His Resurrection, and His second Coming, and made it plain even to the utterly unbelieving, that then most surely they should worship Him. And how did He make this plain? By speaking of many things that were first to be, that He should send prophets, that they should kill them; that it should be in the synagogues; that they should suffer the utmost extremities; that their house should be left desolate; that they should undergo things more grievous than any, and such as never were undergone before. For all these things are enough to furnish even to the most senseless and contentious a clear proof of that which should come to pass at His Coming.

For I will ask them, Did He send the prophets and wise men? Did they slay them in their synagogues? Was their house left desolate? Did all the vengeance come upon that generation? It is quite plain that it was so, and no

man gainsays it. As then all these things came to pass, so shall those also come to pass, and most surely they shall submit then. MATT. XXIII. 39.

But they shall derive thence no advantage in the way of defence, as neither will they who repent of their course of life then.

Wherefore let us, while it is time, practise what is good. For like as they henceforth derived no advantage from their knowledge, even so neither shall we ourselves from our repentance for our wickedness. For neither to the pilot, when the bark is sunk in the sea from his remissness, will there remain any thing more; nor to the physician, when the sick man is gone; but each of these must before the end devise, and execute all things, so as to be involved in no danger, nor shame; but after this, all is unprofitable.

Let us also then, while in sickness, send for physicians, and lay out money, and exert unceasing diligence, that having risen up from our affliction, we may depart hence in health.

And as much care as we exert about our servants, when their bodies are sick, so much let us shew forth upon ourselves, when our soul is diseased. And indeed we are nearer to ourselves than our servants, and our souls are more necessary than those bodies, but nevertheless it were well if we exert at least an equal diligence. For if we do not this now, when gone, thenceforth we may obtain nothing more in the way of plea.

[4.] Who is so wretched, one may say, as not to shew even as much thought as this? Why this is the marvellous thing, that we are held in so little esteem with our own selves, that we despise ourselves more than our servants. For when our servants are sick of a fever, we send for physicians, and make a separation in the house, and compel them to obey the laws of that art; and if these are neglected, we are displeased with them, and set persons to watch them, who will not, even should they wish them, suffer them to satiate their desire; and if they who have the care of these persons should say, that medicines must be procured at great cost, we yield; and whatsoever they may enjoin, we obey, and we pay them hire for these injunctions.

HOMIL. LXXIV. 4.

But when we are sick, (or rather there is no time when we are not sick,) we do not so much as call in the physician, we do not lay out money, but as though some ruffian[1], and enemy, and foe, were concerned, so do we disregard our soul. And these things I say, not finding fault with our attention towards our servants, but thinking it meet to take at least as much care of our souls. And how should we do? one may say. Shew it to Paul when ill; call in Matthew; let John sit by it. Hear from them, what he ought to do that is thus ill, they will surely tell, and will not conceal. For they are not dead, but live and speak. But doth the soul take no heed to them, being weighed down by the fever? Do thou compel it, and awaken its reasoning power. Call in the Prophets. There is no need to pay money to these physicians, for neither do they themselves demand hire for themselves, nor for the medicines which they prepare do they drive thee to the necessity of expense, except for almsgiving; but in every thing else they even add to thy possessions; as, for instance, when they require thee to be temperate, they deliver thee from unseasonable and wrong expenses; when they tell thee to abstain from drunkenness, they make thee wealthier. Seest thou the skill of physicians, who besides health, are supplying thee also with riches? Sit down therefore by them, and learn of them the nature of thy disease. For instance, dost thou love wealth, and greedy gain, like as the fevered love water? Listen at any rate to their admonitions. For like as the physician saith to thee, If thou wilt gratify thy desire, thou wilt perish, and undergo this or that; even so also Paul: *They that will be rich, fall into temptation, and a snare of the devil, and into foolish and hurtful lusts, which drown men in destruction and perdition*[2].

But art thou impatient? Hear him saying, *Yet a little while, and He that cometh will come, and will not tarry*[3]. *The Lord is at hand, be careful for nothing*[4]; and again, *The fashion of this world passeth away*[5].

For neither doth he command only, but also soothes, as a physician should. And like as they devise some other things in the place of cold things, so doth this man draw off[6] the desire another way. Dost thou wish to be rich, saith he; let it be "in good works." Dost thou desire to

[1] lit. 'executioner.'

[2] 1 Tim. 6, 9.

[3] Heb. 10, 37.

[4] Phil. 4, 5. 6.

[5] 1 Cor. 7, 31.

[6] μετοχετεύει.

lay up treasure? I forbid it not at all; only let it be in Heaven. MATT. XXIII. 39.

And like as the physician saith; that what is cold is hurtful to teeth, to nerves, to bones; so he too, more briefly indeed, as heedful of brevity, yet far more clearly and more powerfully, saith, *For the love of money is the root of all evils*[1]. [1] 1 Tim. 6, 10.

Of what then should one make use? He tells this also: of contentedness instead of covetousness. *For contentment*, he saith, *with godliness is great gain*[2]. But if thou art dissatisfied, and desirest more, and art not yet equal to cast away all superfluous things, he tells also him that is thus diseased, how he ought to handle these things too. *That they that rejoice in wealth, be as though they rejoiced not; and they that have, as though they possessed not; and they that use this world, as not abusing it*[3]. [2] Ibid. v. 6. [3] 1 Cor. 7, 30. 31.

Seest thou what manner of things he enjoins? Wilt thou call in also another physician besides? To me at least it seems well. For neither are these physicians like those of the body, who often, while vying one with another, overwhelm the sick man. But not so these, for they have regard to the health of the sick, not to their own vainglory. Be not then afraid of the number of them; One Master speaks in all, that is, Christ.

[5.] See, for instance, another again entering in, and saying severe things concerning this disease, or rather it is the Master by him[4]; *For ye cannot serve God and mammon*[5]. Yea, saith he, and how will these things be? how shall we cease from the desire? Hence may we learn this also. And how shall we know? Hear him saying this too; *Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal*[6]. [4] i. e. by St. Matthew. [5] Matt. 6, 24. [6] Matt. 6, 19.

Seest thou how by the place, by the things that waste there, He draws men off from this desire that is here, and rivets them to Heaven, where all things are impregnable? For if ye transfer your wealth there where neither rust nor moth corrupts, nor thieves break through and steal, ye will both expel this disease, and establish your soul in the greatest abundance.

Homil. LXXIV. 6.

And together with what we have said, He brings forward an example also to teach thee moderation. And like as the physician, to alarm the sick man, saith, that such a one died from the use of cold water; so doth He also bring in the rich man[1], labouring indeed, and longing for life and health, but not able to attain thereto, because of having set his heart on covetousness, but going away empty. And besides this man, another is shewn to thee again by another Evangelist, he that was in torment[2], and was not master so much as of a drop of water. Then shewing that His injunctions are easy, He saith, *Behold the fouls of the air*[3]. But being compassionate, He suffers not even the rich to despair. *For the things which are impossible with men, are possible with God*[4], saith He. For though thou be rich, the physician is able to cure thee. For neither was it wealth that He took away, but to be slave of riches, and a lover of greedy gain.

[1] Matt. 19, 16.

[2] Luke 16, 24—26.

[3] Mat. 6, 26.

[4] Luke 18, 27.

How then is it possible for the rich man to be saved? By possessing his goods in common with them that are in need, being such as Job was, and exterminating out of his soul the desire of more, and in no points going beyond real need.

He shews thee together with these this self-same publican also, that was grievously oppressed by the fever of covetousness, quickly set free from it. For what more sordid than a publican? Nevertheless, the man became indifferent to wealth from obeying the laws of the Physician. For indeed He hath for His disciples such persons as these, that were sick of the same diseases as we are, and have recovered their health quickly. And He shews us each, in order we may not despair. See at least this publican. Mark again another, a chief of the publicans, who promised fourfold indeed for all that he had extorted, and the half of all that he possessed, that he might receive Jesus.

But art thou on fire with exceeding desire for riches. Have the possessions of all men instead of thine own. For indeed I give thee, He saith, more than thou seekest, in opening to thee the houses of the wealthy throughout the world. *For whosoever hath forsaken father or mother, or lands, or house, shall receive an hundred fold*[5]. Thus wilt thou not enjoy more abundant possessions only, but thou

[5] Matt. 19, 29.

wilt even remove this grievous thirst altogether, and wilt endure all things easily, so far from desiring more, not [seeking] often even necessary things. Thus doth Paul suffer hunger, and is held in honour more than when he ate. Forasmuch as a wrestler also, when striving, and winning crowns, would not choose to give up and to be in repose; and a merchant who hath entered on sea voyages would not desire to be afterwards in idleness. MATT. XXIII. 39.

And we therefore, if we should taste as we ought of spiritual fruits, shall thenceforth not even account the things present to be any thing, being seized by the desire of the things to come as with some most noble intoxication.

Let us taste of them, therefore, that we may both be delivered from the turmoil of the things present, and may attain the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be the glory and the might, now and ever, and world without end. Amen.

HOMILY LXXV.

MATT. xxiv. 1, 2.

And Jesus went from the temple, and departed. And His disciples came to Him to shew Him the buildings of the temple. And He answered and said unto them, See ye not all these things? Verily I say unto you, there shall not be left one stone upon another, that shall not be thrown down.

FOR inasmuch as He said, *Your house is left desolate*, and had previously forewarned them of many grievous things; therefore the disciples having heard these things, as though marvelling at it, came unto Him, shewing the beauty of the temple, and wondering, if so much beauty was to be destroyed, and materials so costly, and variety of workmanship past utterance; He no longer thenceforth talks to them of desolation merely, but foretels an entire destruction. *See ye not all these things*, saith He, and do ye marvel, and are ye amazed? *There shall not remain one stone upon another.* How then did it remain? one may say. But what is this? For neither so hath the prediction fallen to the ground. For He said these things either indicating its entire desolation, or at that spot where He was. For there are parts of it destroyed unto the foundations.

And together with this we would say another thing also, that from what hath been done, even the most contentious ought to believe concerning the remains, that they are utterly to be destroyed.

And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us when shall these

things be? and what shall be the sign of Thy Coming, and of the end of the world? MATT. XXIV. 4—6.

Therefore did they come unto Him privately, as it was of such matters they meant to enquire. For they were in travail to know the day of His Coming, because of their eager desire to behold that glory, which is the cause of countless blessings. And these two things do they ask him, When shall these things be? that is, the overthrow of the temple; and, What is the sign of Thy Coming? But Luke saith[1], the question was one concerning Jerusalem, as though they were supposing that then is His Coming. And Mark saith, that neither did all of them ask concerning the end of Jerusalem, but Peter and John[2], as having greater freedom of speech.

[1] Luke 21, 6. 7.

[2] See Mark 13, 3.

What then saith He? *Take heed that no man deceive you. For many shall come in My Name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumours of wars. See that ye be not troubled; for all these things must come to pass, but the end is not yet.* v. 4—6.

For since they felt as being told of vengeance falling on others when hearing of that which was to be brought upon Jerusalem, and as though they were to be out of the turmoils, and were dreaming of good things only, and looked for these to befal them quite immediately; for this cause He again foretels to them grievous things, making them earnest, and commanding them on two grounds to watch, so as neither to be seduced by the deceit of them that would beguile them, nor to be overpowered by the violence of ills that should overtake them.

For the war, saith He, shall be twofold, that of the deceivers, and that of the enemies, but the former far more grievous, as coming upon them in the confusion and turmoils, and when men were terrified and troubled. For indeed great was the storm then, when the Roman power was beginning to flourish, and cities were taken, and camps and weapons were set in motion, and many were readily believed.

But of wars in Jerusalem is He speaking; for it is not surely of those without, and every where in the world; for what did they care for these? And besides, He would thus say nothing new, if He were speaking of the calamities of the world at large, which are happening always. For before

Homil. LXXV. 1.

this, were wars, and tumults, and fightings; but He speaks of the Jewish wars coming upon them at no great distance, for henceforth the Roman arms were a matter of anxiety. Since then these things also were sufficient to confound them, He foretels them all.

Then to shew that He Himself also will assail the Jews with them, and war on them, He speaks not of battles only, but also of plagues sent from God, famines, and pestilences, and earthquakes, shewing that the wars also He Himself permitted to come upon them, and that these things do not happen for no purpose according to what has been before the accustomed course of things amongst men, but proceed from the wrath on high.

Therefore He saith, they shall come not by themselves or at once, but with signs. For that the Jews may not say, that they who then believed were the authors of these evils, therefore hath He told them also of the cause of their coming upon them. *For verily I say unto you*, He said before, *all these things shall come upon this generation*, having made mention of the stain of blood on them.

Then lest on hearing of the showers of evils, they should suppose the Gospel to be broken through, He added, *Take heed, be not troubled, for all things must come to pass*, i. e. which I foretold, and the approach of the temptations will set aside none of the things which I have said; but there shall indeed be tumults and confusion, but nothing shall shake My predictions.

Then since He had said to the Jews, *Ye shall not see Me, till ye shall say, Blessed is He that cometh in the Name of the Lord;* and the disciples supposed, that together with the destruction would be the End also; to set right this secret thought of theirs, He said, *But the End is not yet.* For that they did suspect even as I said, you may learn from their question. For, what did they ask? When shall these things be? i. e. when shall Jerusalem be destroyed? And what is the sign of Thy Coming, and of the End of the world?

But He answered nothing directly to this question, but first speaks of those other things that are urgent, and which it was needful for them to learn first. For neither concerning Jerusalem straightway, nor of His own second Coming, did

He speak, but touching the ills that were to meet them at the doors. Wherefore also He makes them earnest in their exertions, by saying, *Take heed that no man deceive you; for many shall come in My Name, saying, I am Christ.* MATT. XXIV. 6—13.

Afterwards, when He hath roused them to listen about these things; (for, *take heed*, saith He, *that no man deceive you;*) and having made them energetic, and prepared them to be watchful, and hath spoken first of the deceivers, the false Christs, then He speaks of the ills of Jerusalem, assuring them ever by the things already past, foolish and contentious though they were, of those which were yet to come.

[2.] But by *wars and rumours of wars*, He meaneth, what I before said, the troubles coming upon them. After this, because, as I have already said, they supposed after that war the End would come, see how He warns them, saying, *But the End is* v. 7. *not yet. For nation*, He saith, *shall rise against nation, and kingdom against kingdom.* Of the preludes to the ills of the Jews doth He speak. *All these are the beginning of sorrows*, v. 8. that is, of those that befal them. *Then shall they deliver* v. 9. *you up to be afflicted, and shall kill you.*

In good season did He introduce their ills, having a consolation from the common miseries; and not in this way only, but also by His adding, that it is *for My Name's sake. For ye shall be hated*, He saith, *of all men for My Name's* v. 10–13. *sake. Then shall many be offended, and shall betray one another, and many false Christs and false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.*

This is the greater evil, when the war is intestine too, for there were many false brethren. Seest thou the war to be threefold? from the deceivers, from the enemies, from the false brethren. See Paul too lamenting over the same things, and saying, *Without were fightings, within were fears*[1]; and, *perils among false brethren*[2]; and again, *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ*[3]. [1] 2 Cor. 7, 5. [2] 2 Cor. 11, 26. [3] ib. v. 13.

After this again, what is more grievous than all, they shall not have so much as the consolation from love. Then indicating, that these things will in no degree harm the noble

Homil. LXXV. 2.

and the firm, He saith, Fear not, neither be troubled. For if ye shew forth the patience that becomes you, the dangers will not prevail over you. And it is a plain proof of this, that the word shall surely be preached every where in the world, so much shall ye be above the things that alarm you. For, that they may not say, how then shall we live? He said more, Ye shall both live and preach every where. Therefore

v. 14. He added moreover, *And this Gospel shall be preached in the whole world for a witness to all nations, and then shall the end come*, of the downfal of Jerusalem.

For in proof that He meant this, and that before the taking of Jerusalem the Gospel was preached, hear what Paul saith,

[1] Rom. 10, 18. *Their sound went into all the earth*[1]; and again, *The Gospel*

[2] Col. 1, 23. *which was preached to every creature which is under Heaven*[2]. And seest thou him running from Jerusalem unto Spain? And if one took so large a portion, consider what the rest also wrought. For writing to others also, Paul again saith concerning the Gospel, that *it is bringing forth fruit, and*

[3] Col. 1, 6. *growing up in every creature which is under Heaven*[3].

But what meaneth, *For a witness to all nations?* Forasmuch as though it was every where preached, yet it was not every where believed. It was for a witness, He saith, to them that were disbelieving, that is, for conviction, for accusation, for a testimony; for they that believed will bear witness against them that believed not, and will condemn them. And for this cause, after the Gospel is preached in every part of the world, Jerusalem is destroyed, that they may not have so much as a shadow of an excuse for their perverseness. For they that saw His power shine throughout every place, and in an instant take the world captive, what excuse could they then have for continuing in the same perverseness? For in proof that it was every where preached at that time, hear what Paul saith, *of the Gospel which was*

[4] Col. 1, 23. *preached to every creature which is under Heaven*[4].

Which also is a very great sign of Christ's power, that in twenty or at most thirty years the word had reached the ends of the world. "After this therefore," saith He, "shall come the end of Jerusalem." For that He intimates this was manifested by what follows.

For He brought in also a prophecy, to confirm their de-

solation, saying, *But when ye shall see the abomination of desolation, spoken of by Daniel the Prophet, standing in the holy place, let him that readeth understand.* He referred them to Daniel. And by abomination He meaneth the statue of him who then took the city, which he who desolated the city and the temple placed within the temple, wherefore Christ calleth it, *of desolation.* Moreover, in order that they might learn that these things will be while some of them are alive, therefore He said, *When* YE *see the abomination of desolation.* MATT. XXIV. 15. v. 15.

[3.] Whence one may most marvel at Christ's power, and their courage, for that they preached in such times, in which most especially the Jewish state was warred against, in which most especially men regarded them as movers of sedition, when Cæsar commanded all of them to be driven away[1]. And the result was the same as if any one, (when the sea was stirred up on every side, and darkness was filling all the air, and successive shipwrecks taking place, and when all their fellow-sailors were at strife above, and monsters were rising up from beneath, and with the waves devouring the mariners, and thunderbolts falling, and there being pirates, and those in the vessel plotting one against another,) were to command men inexperienced in sailing, and who had not so much as seen the sea to sit at the rudder, and to guide and fight the vessel, and when an immense fleet was coming against them with a great array, making use of a single bark, with her crew in this disturbed state, to sink and subdue the fleet. For indeed by the Heathens they were hated as Jews, and by the Jews were stoned, as waging war against their laws; and no where could they stand. [1] Acts 18, 2.

Thus were all things, precipices, and reefs, and rocks, the things in the cities, the things in the fields, the things in the houses, and every single person was at war with them; generals and rulers, and private persons, and all nations, and all people, and a turmoil which cannot be set forth by words. For the Jewish race was exceedingly detestable to the government of the Romans, as having occasioned them endless trouble; and not even from this did the preaching of the Word take hurt; but the city was stormed and set on fire, and involved its inhabitants in countless evils; but the

Homil. LXXV. 3.

Apostles that came from thence, introducing new laws, prevailed even over the Romans.

O strange and wonderful facts! Countless myriads of Jews did the Romans then subdue, and they did not prevail over twelve men fighting against them naked, and unarmed. What language can set forth this miracle? For they that teach, need to have these two things, to be worthy of credit, and to be beloved by them whom they are instructing; and together with these, and besides them, that their sayings should be easy of reception, and the time should be free from trouble and tumults.

But then were all the contraries to these. For while they did not seem worthy of credit, they were withdrawing from such as did seem worthy of it, those who had been deceived by them. So far from being loved, they were even hated, and were taking men away from what they loved, both habits, and hereditary customs, and laws.

Again, their injunctions had great difficulty; but the things, from which they were withdrawing men, much pleasure. And many were the perils, many the deaths, both themselves and they that obeyed them underwent, and together with all this, the time also occasioned them much difficulty, teeming with wars, tumults, disturbance, so that, even if there had been none of the things we have mentioned, it would have quite thrown all things into confusion.

We have good occasion to say, *Who shall tell the mighty* [1]Ps.106, *works of the Lord, and make all His praises to be heard*[1]. 2. For if his own people amid signs hearkened not to Moses, because of the clay only, and the bricks; who persuaded these that every day were beaten and slain, and were suffering incurable evils, to leave a quiet life, and to prefer thereto this which was teeming with blood and death, and that when they who preached it were strangers to them, and very hostile in every way? For I say not unto nations and cities and people, but into a small house let one bring in him that is hated of all that are in the house, and by him endeavour to bring them away from those whom they love, from father, and wife, and child, will he not surely be seen torn in pieces, before he hath opened his mouth? And if there be added moreover a tumult

and strife of husband and wife in the house, will they not stone him to death before he steps on the threshold? And if he also be one whom they may readily despise, and who enjoins galling things, and commands them who are living in luxury to practise self restraint, and together with this the conflict be against those who are far more in numbers and who excel him, is it not quite manifest that he will be utterly destroyed? Yet nevertheless, this, which is impossible to be done in one house, this hath Christ accomplished in all the world, through precipices and furnaces, and ravines, and rocks, and land and sea at war with Him, bringing in the healers of the world. MATT. XXIV. 11—13.

And if thou art minded to learn these things more distinctly, I mean, the famines, the pestilences, the earthquakes, the other calamities, peruse the history about these things composed by Josephus, and thou wilt know all accurately. Therefore Himself too said, *Be not troubled, for all must be;* and, *He that endureth to the end, the same shall be saved;* and, *The Gospel shall surely be preached in all the world.* For when weakened and faint at the fear of what had been said, He braces them up by saying, Though ten thousand things be done, the Gospel must be preached in every part of the world, and then shall the end come.

[4.] Seest thou in what a state things were then, and how manifold was the war? And this is the beginning, when each of the things to be effected most required quiet. In what state then were they? for nothing hinders us from resuming the same things again. The first war was that of the deceivers; *For there shall come*, He saith, *false Christs and false prophets:* the second, that of the Romans, *For ye shall hear*, He saith, *of wars:* the third, that which bringeth on the *famines:* the fourth, *the pestilences* and *the earthquakes:* the fifth, *they shall deliver you into afflictions:* the sixth, *ye shall be hated of all men:* the seventh, *They shall betray one another, and hate one another* (an intestine war doth He here make known); then, *false Christs*, and false brethren; then, *the love of the most shall wax cold*, which is the cause of all the ills.

Seest thou numberless kinds of war, new and strange? Yet nevertheless in the midst of these things, and much more, (for with the intestine wars was mingled also that of kinsmen,)

Homil. LXXV. 4.

the Gospel prevailed over the whole earth. *For the Gospel,* He saith, *shall be preached in the whole world.*

Where then are they who set up the power of a nativity and the cycle of times against the doctrines of the Church? For who has ever recorded that another Christ appeared; that such a thing took place? Although they falsely affirm other things, that ten myriads of years passed, yet this they cannot even feign. Of what kind of cycle then would ye speak? For there was never another Sodom, nor another Gomorrah, nor another flood. How long do ye trifle, talking of a cycle and nativity?

How then, it is said, do many of the things they say come to pass? Because thou hast bereaved thyself of the help God bestows, and didst betray thyself, and didst place thyself without His Providence; therefore doth the evil spirit turn and twist about thy matters as he will.

But not so among the saints, or rather not even amongst us sinners, who utterly despise it. For although our practice is beyond endurance, yet because by God's grace we cling with much exactness to the doctrines of the truth, we are above the malice of the evil spirits.

And altogether, what is a nativity? nothing else than injustice, and confusion, and that all things are borne along at random; or rather not at random only; but more than this, with folly.

"And if there is not any nativity, whence is such a one rich? whence is such a one poor?"

'I know not: for in this way I will for a time reason with thee, instructing thee not to be curious about all things; neither in consequence of this to go on at random and rashly. For neither because thou art ignorant of this, oughtest thou to feign the things that are not. It is better to be ignorant well, than to learn ill. For he that knoweth not the cause, will come soon to the right one; but he who because he does not know the real cause, feigns one that is untrue, will not be able easily to receive the real; but he needs more both of labours and toil, in order to take away the former. For indeed on a tablet, if it have been wiped smooth, any one may easily write what he will, but when it

is written upon, no longer in the same way, for we must first wipe out what has been ill written. And amongst physicians again, he that applies nothing, is far better than he that applies hurtful things; and he who builds unsoundly, is worse than he who doth not so much as build at all; like as the land is far better that bears nothing, than that which bears thorns. MATT. XXIV. 14.

Let us not then be impatient to learn all things, but let us endure to be even ignorant of some things, that when we have found a teacher, we may not afford him double toil. Or rather many oftentimes have remained even incurably diseased, by carelessly entangling themselves in evil opinions. For neither is the toil the same to pluck up first what hath taken root amiss, and then to sow, as to plant a clear ground. For in that case, he must overthrow first, and then put in other things; but in this, the hearing is ready.

Whence then is such a one rich? I will say, now; many acquire wealth, by God's gift; and many by His permission. For this is the short and simple account.

What then? it is said, doth He make the whoremongers to be rich, and the adulterers, and him that hath abused himself with mankind, and him that hath made a bad use of his possessions? He doth not make them, but permits them to be rich; and great is the difference, and quite infinite between making and permitting. But wherefore doth He suffer it at all? Because it is not yet the time for judgment, that every one may receive according to his merits.

For what more worthless than that rich man, who giveth not to Lazarus so much as of his crumbs? Nevertheless, he was more wretched than all, for he came to be possessed not even of a drop of water, and for this very cause most especially, that being rich he was cruel. For if there are two wicked men, who have not had the same portion here, but one in wealth, the other in poverty, they will not be similarly punished there, but the wealthier more grievously.

[5.] Dost thou not see at least even this man, suffering more fearfully because he had *received his good things?* Do thou also therefore, when thou seest in prosperity one who is become rich by injustice, groan, weep; for indeed this

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wealth is to him an addition of punishment. For like as they who sin much, and are not minded to repent, treasure up to themselves a treasure of wrath; even so they, who, besides not being punished, are even enjoying prosperity, will undergo the greater punishment.

And the proof of this, if thou wilt, I will shew thee, not from the things to come only, but also from the present life. For the blessed David, when he sinned that sin of Bathsheba, and was convicted by the prophet, for this cause most of all was he more severely reproved, that even when he had enjoyed such security, he was like this. Hear at least God upbraiding him with this especially. *Did not I anoint thee for a king, and delivered thee from the hand of Saul, and give thee all that pertained to thy master, and all the house of Israel and Judah, and if it had been little for thee, I would have added thus and thus; and wherefore hast thou done* [1] *that which was evil in My sight*[1]? For not for all sins are there the same punishments, but many and diverse, according to the times, according to the persons, according to their rank, according to their understanding, according to other things besides. And that what I say may be more clear, let one sin be set forth, fornication; and mark how many different punishments I find not from myself, but from the divine Scriptures. Did any one commit fornication before the Law, he is differently punished; and this Paul sheweth, *For as many as have sinned without law, shall also perish* [2] *without law*[2]. Did any one commit fornication after the Law? He shall suffer more grievous things. *For as many* [3] *as have sinned in the Law shall be judged by the Law*[3]. Did any one commit fornication being a priest, he receives from his dignity a very great addition to his punishment. So for this cause, whereas the other women were slain for fornication, the daughters of the priests were burnt; the lawgiver shewing the more amply, how great punishment awaits the priest, if he commits this sin. For if on the daughter he inflicts a greater punishment, because of her being a priest's daughter, much more on the man himself who bears the priest's office. Was fornication committed with any by violence? she is even freed from punishment. Did one play the harlot being rich, and another being poor?

[1] 2 Sam. 12, 7–9.

[2] Rom. 2, 12.

[3] ibid.

Here again also is a difference. And this is evident from what we have said before concerning David. Was any one guilty of fornication after Christ's coming? Should he depart uninitiated, he will suffer a punishment more sore than all those. Was any guilty of fornication after the Laver? in this case not even a consolation is left for the sin any more. And this self-same thing Paul declared when he said, *He that despised Moses' law dieth without mercy, under two or three witnesses: of how much sorer punishment suppose ye shall he be counted worthy, who hath trodden under foot the Son of God, and hath counted the blood of the corenant an unholy thing, and hath done despite to the grace of the Spirit*[1]? Hath any been guilty of fornication, bearing the priest's office now? this above all is the crown of the evil deeds. MATT. XXIV. 14.

[1] Heb. 10, 28. 29.

Seest thou of one sin how many different forms? one that before the Law, another that after the Law, another that of him who bears the priest's office; that of the rich woman, and that of the poor woman, of her that is a catechumen, and of the believing woman, of the daughter of the priest.

And from the knowledge again great is the difference; *For he which knew his Lord's will, and did it not, shall be beaten with many stripes*[2]. And to sin after examples bringeth greater vengeance. Therefore He saith, *But ye, when ye had seen it, repented not afterwards*[3], though ye had had the advantage of much care. Therefore He upbraids Jerusalem likewise with this saying, *How often would I have gathered thy children together, and ye would not*[4]!

[2] Luke 12, 47.

[3] Mat. 21, 32.

[4] Luke 13, 34.

And to sin being in luxury, this is shewn by the history of Lazarus. And from the place also the sin becomes more grievous, which He Himself also indicated when He said, *Between the Temple and the Altar*[5].

[5] Mat. 23, 35.

And from the quality of the offences themselves, *It is not marvellous if one be taken stealing;* and again, [6] *Thou didst slay thy sons and thy daughters; this is beyond all thy whoredoms, and thine abominations*[7].

[6] Prov. 6, 30.

[7] Luke 16, 20. 21.

And from the persons again: *If one man sin against another, they shall pray for him; but if he sin against God, who shall entreat for him*[8]?

[8] 1 Sam. 2, 25

And when any one surpasses in negligence those who are

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far inferior; wherewith in Ezekiel He doth charge them, saying, *Not even according to the judgments of the nations hast thou done*[1].

[1] Ezek. 5, 7.

And when one is not sobered even by the examples of others, *She saw her sister*, it is said, *and justified her*[2].

[2] Ezek. 16, 51.

And when one has had the advantage of more abundant care; *For if*, He saith, *these mighty works had been done in Tyre and Sidon, they would have repented long ago; but it shall be more tolerable for Tyre and Sidon than for that city*[3].

[3] Matt. 11, 21. 22.

Seest thou perfect exactness, and that all for the same sins are not paying the same penalty? For moreover when we have had the benefit of long-suffering, and profit nothing, we shall endure worse things. And this Paul shews, where he says, *But after thy hardness and impenitent heart, thou treasurest up for thyself wrath*[4].

[4] Rom. 2, 5.

Knowing then these things, let us not be offended, neither let us be confounded at any of the things that happen, nor bring in upon us the storm of thoughts, but giving place to God's Providence, let us give heed to virtue, and flee vice, that we may also attain to the good things to come, by the grace and love towards man of our Lord Jesus Christ, by Whom and with Whom be glory unto the Father together with the Holy Spirit, now and always, and world without end. Amen.

HOMILY LXXVI.

MATT. xxiv. 16—18.

Then let them which be in Judæa flee into the mountains. And let him that is on the housetop not come down to take any thing out of his house. Neither let him which is in his field return back to take his clothes.

HAVING spoken of the ills that were to overtake the city, and of the trials of the Apostles, and that they should remain unsubdued, and should overrun the whole world, He mentions again the Jews' calamities, shewing that when the one should be glorious, having taught the whole world, the others should be in calamity. And see how He relates the war, by the things that seem to be small setting forth how intolerable it was to be. For, *Then*, saith He, *let them which be in Judæa flee into the mountains.* Then. When? When these things should be, *when the abomination of desolation should stand in the holy place.* Whence he seems to me to be speaking of the armies. Flee therefore then, saith He, for thenceforth there is no hope of safety for you.

For since it had fallen out, that they often had recovered themselves in grievous wars, as under Sennacherib, under Antiochus again; (for when at that time also, armies had come in upon them, and the Temple had been seized beforehand, the Maccabees rallying gave their affairs an opposite turn;) in order then that they might not now also suspect this, that there would be any such change, He forbids them all thought of the kind. For it were well, saith He, to escape henceforth with one's naked body. Therefore

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them also that are on the housetop, He suffers not to enter into the house to take their clothes, indicating the evils to be inevitable, and the calamity without end, and that it must needs be that he that was involved therein should surely perish. Therefore He adds also, him that is in the field, saying, neither let this man turn back to take his clothes. For if they that are in doors flee, much more they that are out of doors ought not to take refuge within.

v. 19. *Woe unto them that are with child, and to them that give suck*, to the one because of their greater inertness, and because they cannot flee easily, being weighed down by the burden of their pregnancy; to the other, because they are held by the tie of feeling for their children, and cannot save their sucklings. For money it is a light thing to despise, and an easy thing to provide, and clothes; but the bonds of nature how could any one escape? how could the pregnant woman become active? how could she that gives suck be able to overlook that which she had borne?

Then, to shew again the greatness of the calamity, He saith,

v. 20, 21. *Pray ye that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation, such as was not since the beginning of the world until now, neither shall be.*

Seest thou that His discourse is addressed to the Jews, and that He is speaking of the ills that should overtake them? For the Apostles surely were not to keep the Sabbath day, neither to be there, when Vespasian did those things. For indeed the most part of them were already departed this life. And if any was left, he was dwelling then in other parts of the world.

But wherefore neither *in the winter, nor on the Sabbath day?* Not in the winter, because of the difficulty arising from the season; not on the Sabbath day, because of the absolute authority exercised by the Law. For since they had need of flight, and of the swiftest flight, but neither would the Jews dare to flee on the Sabbath day, because of the Law, neither in winter was such a thing easy; therefore, *Pray ye*, saith He; *for then shall be tribulation, such as never was, neither shall be.*

And let not any man suppose this to have been spoken

hyperbolically; but let him study the writings of Josephus, and learn the truth of the sayings. For neither can any one say, that the man being a believer, in order to establish Christ's words, hath exaggerated the tragical history. For indeed He was both a Jew, and a determined Jew, and very zealous, and among them that lived after Christ's Coming. MATT. XXIV. 22.

What then saith this man? That those terrors surpassed all tragedy, and that no such had ever overtaken the nation. For so great was the famine, that the very mothers fought about the devouring of their children, and that there were wars about this; and he saith that many when they were dead had their bellies ripped up.

I should therefore be glad to enquire of the Jews. Whence came there thus upon them wrath from God intolerable, and more sore than all that had befallen aforetime, not in Judæa only, but in any part of the world? Is it not quite clear, that it was for the deed of the Cross, and for this Rejection? All would say it, and with all and before all the truth of the facts itself.

But mark, I pray thee, the exceeding greatness of the ills, when not only compared with the time before, they appear more grievous, but also with all the time to come. For not in all the world, neither in all time that is past, and that is to come, shall any one be able to say such ills have been. And very naturally; for neither had any man perpetrated, not of those that ever have been, nor of those to come hereafter, a deed so wicked and horrible. Therefore He saith, *there shall be tribulation such as never was, nor shall be.*

And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened. By these things He shews them to be deserving of a more grievous punishment than had been mentioned, speaking now of the days of the war and of that siege. But what He saith is like this. If, saith He, the war of the Romans against the city had prevailed further, all the Jews had perished; (for by *no flesh* here, He meaneth no Jewish flesh,) both those abroad, and those at home. For not only against those in Judæa did they war, but also those that were dispersed every where they outlawed and banished, because of their hatred against the former. v. 22.

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[2.] But whom doth He here mean by the elect? The believers that were shut up in the midst of them. For that Jews may not say that because of the Gospel, and the worship of Christ, these ills took place, He sheweth, that so far from the believers being the cause, if it had not been for them, all had perished utterly. For if God had permitted the war to be protracted, not so much as a remnant of the Jews had remained, but lest those of them who had become believers should perish together with the unbelieving Jews, He quickly put down the fighting, and gave an end to the war. Therefore He saith, *But for the elect's sake they shall be shortened.* But these things He said to leave an encouragement to those of them who were shut up in the midst of them, and to allow them to take breath, that they might not be in fear, as though they were to perish with them. And if here so great is His care for them, that for their sakes others also are saved, and that for the sake of Christians remnants were left of the Jews, how great will be their honour in the time for their crowns?

By this He also encouraged them not to be distressed at their own dangers, since these others are suffering such things, and for no profit, but for evil upon their own head.

But He not only encouraged them, but also led them off secretly and unsuspectedly from the customs of the Jews. For if there is not to be a change afterwards, and the temple is not to stand, it is quite evident that the law also shall be made to cease.

However, He spake not this openly, but by their entire destruction He darkly intimated it. But He spake it not openly, lest He should startle them before the time. Wherefore neither at the beginning did He of Himself fall into discourse touching these things; but having first lamented over the city, He constrained them to shew Him the stones, and question Him, in order that as it were in answering them their question, He might declare to them beforehand all the things to come.

But mark thou, I pray thee, the dispensation of the Spirit, that John wrote none of these things, lest he should seem to write from the very history of the things done, (for indeed he lived a long time after the taking of the city,) but

they, who died before the taking, and had seen none of these things, they write it, in order that every way the power of the prediction should clearly shine forth. MATT. XXIV. 23—29.

Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not: for there shall arise false Christs, and false prophets, and shall shew signs and wonders, so as to deceive, if possible, the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert, go not forth; behold, He is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the Coming of the Son of Man be. For wheresoever the carcase is, there shall the eagles be gathered together. v. 23-28.

Having finished what concerned Jerusalem, He passes on to His own Coming, and tells the signs of it, not for their use only, but for us also, and for all that shall come after us.

Then. When? Here, as I have often said, the word, *then*, relates not to the connection in order of time with the things before mentioned. At least, when He was minded to express the connection of time, He added, *Immediately after the tribulation of those days*, but here not so, but, "*then*," not meaning what should follow straightway after these things, but what should be in the time, when these things were to be done, of which He was about to speak. So also when it is said, *In*[1] *those days cometh John the Baptist*, he is not speaking of the time that should straightway follow, but that many years after, and that in which these things were done, of which He was about to speak. For, in fact, having spoken of the birth of Jesus, and of the coming of the Magi, and of the death of Herod, He at once saith, *In those days cometh John the Baptist;* although thirty years had intervened. But this is customary in the Scripture, I mean, to use this manner of narration. So then here also, having passed over all the intermediate time from the taking of Jerusalem unto the preludes of the consummation, He speaketh of the time just before the consummation. *Then*, He saith therefore, *if any man shall say unto you, Lo, here is Christ, or there, believe it not.* v. 29. [1] Matt. 3, 1. see the comment on that place.

Awhile He secures them by the place, mentioning the

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distinguishing marks of His second Coming, and the indications of the deceivers. For not, as when at His former Coming He appeared in Bethlehem, and in a small corner of the world, and no one knew Him at the beginning, so doth He say it shall be then too; but openly and with all circumstance, and so as not to need one to tell these things. And this is no small sign that He will not come secretly.

But mark how here He saith nothing of war, (for He is interpreting the doctrine concerning His Advent,) but of them that attempt to deceive. For some in the days of
v. 11. the Apostles deceived the multitude, *for they shall come*, saith He, *and shall deceive many;* and others shall do so before His second Coming, who shall also be more grievous
v. 24. than the former. *For they shall shew*, He saith, *signs and wonders, so as to deceive if possible the very elect:* here He is speaking of Antichrist, and indicates that some also shall minister to him. Of him Paul too speaks on this wise. Having called him *man of sin*, and *Son of perdition*, He
[1] 2 Thes. 2, 9. 10. added, *Whose*[1] *coming is after the working of Satan, with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish.*

And see how He secures them; "Go not forth into the deserts, enter not into the secret chambers." He did not say, "Go, and do not believe;" but, "Go not forth, neither depart thither." For great then will be the deceiving, because that even deceiving miracles are wrought.

[3.] Having told them how Antichrist cometh, as, for instance, that it will be in a place; He saith how Himself also
v. 27. 28. cometh. How then doth He Himself come? *As the lightning cometh out of the east, and shineth even unto the west, so shall also the Coming of the Son of Man be. For wheresoever the carcase is, there also will the eagles be gathered together.*

How then shineth the lightning? It needs not one to talk of it, it needs not a herald, but even to them that sit in houses, and to them in chambers it shews itself in an instant of time throughout the whole world. So shall that Coming be, shewing itself at once every where by reason of the shining forth of His glory. But He mentions also

another sign, *where the carcase is, there also shall the eagles be;* meaning the multitude of the Angels, of the Martyrs, of all the Saints. MATT. XXIV. 29. 30.

Then He tells of fearful prodigies. What are these prodigies? *Immediately after the tribulation of those days,* saith He, *the sun shall be darkened.* Of the tribulation of what days doth He speak? Of those of Antichrist and of the false prophets? For there shall be great tribulation, there being so many deceivers. But it is not protracted to a length of time. For if the Jewish war was shortened for the elect's sake, much more shall this temptation be limited for these same's sake. Therefore, He said not, "after the tribulation," but IMMEDIATELY *after the tribulation of those days shall the sun be darkened,* for almost at the same time all things come to pass. For the false prophets and false Christs shall come and cause confusion, and immediately He Himself will be here. Because no small turmoil is then to prevail over the world. v. 29.

But how doth He come? The very creation being then transfigured, for *the sun shall be darkened,* not destroyed, but overcome by the light of His presence; and the stars shall fall, for what shall be the need of them thenceforth, there being no night? and *the powers of Heaven shall be shaken,* and in all likelihood, seeing so great a change come to pass. For if when the stars were made, they trembled and marvelled; (*for*[1] *when the stars were made, all Angels,* it is said, *praised Me with a loud voice;*) much more seeing all things in course of change, and their fellow-servants giving account, and the whole world standing by that awful judgment-seat, and those who have lived from Adam unto His Coming, having an account demanded of them of all that they did, how shall they but tremble, and be shaken? [1] Job 38, 7. LXX.

Then shall appear the sign of the Son of Man in Heaven; that is, the Cross being brighter than the sun, since this last will be darkened, and hide himself, and that will appear when it would not appear, unless it were far brighter than the beams of the sun. But wherefore doth the sign appear? In order that the shamelessness of the Jews may be more abundantly silenced. For having the Cross as the greatest v. 30.

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plea, Christ thus cometh to that Judgment-Seat, shewing not His wounds only, but also the death of reproach. *Then shall the tribes mourn*, for there shall be no need of an accusation, when they see the Cross; and they shall mourn, that by His death they are nothing benefited; because they crucified Him Whom they ought to have adored.

Seest thou how fearfully He has pictured His Coming? how He has stirred up the spirits of His Disciples? For this reason, let me add, He puts the mournful things first, and then the good things, that in this way also He may comfort and refresh them. And of His Passion He suggests to them the remembrance, and of His Resurrection, and [1]with a display of glory, He mentions His Cross, so that they may not be ashamed nor grieve, whereas indeed He cometh then setting it forth for His sign. And another saith, *They shall look on Him Whom they pierced.* Therefore it is that they shall mourn, when they see that this is He.

[1] μετὰ λαμπροῦ τοῦ σχήματος.

And forasmuch as He had made mention of the Cross, He added, *They shall see the Son of Man coming*, no longer on the Cross, but *in the clouds of Heaven, with power and great glory.*

v. 30.

For think not, He meaneth, because thou hearest of the Cross, that it is again any thing mournful, for He shall come with power and great glory. But He bringeth it, that their sin may be self-condemned, as if any one who had been struck by a stone, were to shew the stone itself, or his garments stained with blood. And He cometh in a cloud as He was taken up, and the tribes seeing these things mourn. Not however that the terrors shall with them proceed no further than mournings; but the mourning shall be, that they may bring forth their sentence from within, and condemn themselves.

v. 31.

And then again, *He will send His Angels with a great trumpet, and they shall gather the elect from the four winds, from one end of Heaven to the other.*

But when thou hast heard of this, consider the punishment of them that remain. For neither shall they suffer that former penalty only, but this too. And as above He said, that they should say, *Blessed*[2] *is He that cometh in the name of the Lord*, so here, that they shall mourn. For since

[2] Matt. 22, 39.

He had spoken unto them of grievous wars, that they might learn, that together with the fearful things here, the torments there also await them, He brings them in mourning and separated from the elect, and consigned to Hell; by this again rousing the Disciples, and indicating from how many evils they should be delivered, and how many good things they shall enjoy. MATT. XXIV. 31.

[4.] And why now doth He call them by Angels, if He comes thus openly? To honour them in this way also. But Paul saith, that they *shall be caught up in clouds.* And He said this also, when He was speaking concerning a Resurrection. *For*[1] *the Lord Himself*, it is said, *shall descend from Heaven with a shout, with the voice of an Archangel.* So that when risen again, the Angels shall gather them together, when gathered together the clouds shall catch them up; and all these things are done in a moment, in an instant. For it is not that He abiding above calleth them, but He Himself cometh with the sound of a trumpet. And what mean the trumpets and the sound? They are for arousing, for gladness, to set forth the amazing nature of the things then doing, for grief to them that are left. [1] 1 Thess. 4, 16.

Woe is me for that fearful Day! For though we ought to rejoice when we hear these things, we feel pain, and are dejected, and our countenance is sad. Or is it I only that feel thus, and do ye rejoice at hearing of these things? For upon me at least there comes a kind of shudder when these things are said, and I lament bitterly, and groan from the very depth of my heart. For I have no part in these things, but in those that are spoken afterwards, that are said unto the Virgins, unto him that buried the talents he had received, unto the wicked servant. For this cause I weep, to think from what glory we are to be cast out, from what hope of blessings, and this perpetually, and for ever, to spare ourselves a little labour. For if indeed this were a great toil, and a grievous law, we ought even so to do all things; nevertheless many of the remiss would seem to have at least some pretext, a poor pretext indeed, yet would they seem to have some, that the toil was great, and the time endless, and the burden intolerable; but now we can put forward no such objection; which circumstance most of all will gnaw[2] us no less than [2] διατρώγειν

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hell at that time, when for want of a slight endeavour, and a little toil, we shall have lost Heaven, and the unspeakable blessings. For both the time is short, and the labour small, and yet we faint and are supine. Thou strivest on earth, and the crown is in Heaven; thou art punished of men, and art honoured of God; the race is for two days, and the reward for endless ages; the struggle is in a corruptible body, and the rewards in an incorruptible.

And apart from these things, we should consider another point also, that even if we do not choose to suffer any of the things that are painful for Christ's sake, we must in other ways most assuredly endure them. For neither, though thou shouldest not have died for Christ, wilt thou be immortal; neither though thou shouldest not have cast away thy riches for Christ, wilt thou go away hence with them. These things He requires of thee, which although He should not require them, thou wilt have to give up, because thou art mortal; He willeth thee to do these by thy choice, which thou must do by necessity. So much only He requires to be added, that it be done for His sake; since that these things befal men and pass away, cometh to pass of natural necessity. Seest thou how easy the conflict? What it is altogether necessary for thee to suffer, that choose to suffer for My sake; let this only be added, and I have sufficient obedience. The gold which thou intendest to lend to another, this lend to Me, both at more profit, and in greater security. Thy body, wherewith thou art going to warfare for another, make it to war for Me, for indeed I surpass thy toils with recompenses in the most abundant excess. Yet thou in all other matters preferrest him that giveth thee more as well in loans, as in marketing and in warfare; but Christ alone, when giving more, and infinitely more than all, thou dost not receive. And what is this so great hostility? What is this so great enmity? Where will there be any excuse or defence left for thee, when the reasons for which thou preferrest man to man avail not to induce thee to prefer God to man?

Why dost thou commit thy treasure to the earth? "Give it into My hand," He saith. Doth not the earth's Lord seem to thee more worthy of trust than the earth? This indeed restoreth that which thou laidest in it, though oftentimes not

even this, but He gives thee also recompence for His keeping of it? For indeed He doth exceedingly love us. Therefore if thou shouldest wish to lend, He stands ready; or to sow, He receives it; or if thou shouldest wish to build, He draws thee unto Himself, saying, Build in My regions. Why runnest thou unto poor, unto beggarly men, who also for little gains occasion thee great trouble? Nevertheless, not even on hearing these things, do we make up our minds to it, but where are fightings and wars, and wild struggles[1], and trials and suits of law, and false accusations, thither do we hasten. MATT. XXIV. 31.

[1] παγκράτια

[5.] Doth He not justly turn away from us, and punish us, when He is giving up Himself unto us for all things, and we are resisting Him? It is surely plain to all. For whether thou art desirous to adorn thyself, "Let it, He saith, be with My Ornaments;" or to arm thyself, "with My Arms," or to clothe thyself, "with My Raiment;" or to feed thyself, "at My Table;" or to journey, "on My way;" or to inherit, "My Inheritance;" or to enter into a country, "the City of which I am Builder and Maker;" or to build a house, "amongst My Tabernacles." "For I, so far from asking thee for a recompence of the things that I give thee, do even make Myself owe thee a recompence for this very thing, if thou be willing to use all I have." What can be equal to this munificence, "I am Father, I am Brother, I am Bridegroom, I am Dwelling Place, I am Food, I am Raiment, I am Root, I am Foundation, all whatsoever thou willest, I am." "Be thou in need of nothing, I will be even a Servant, for I came to minister, not to be ministered unto; I am Friend, and Member, and Head, and Brother, and Sister, and Mother; I am all; only cling thou closely[2] to Me. I was poor for thee, and a wanderer for thee, on the Cross for thee, in the tomb for thee, above I intercede for thee to the Father; on earth I am come for thy sake an Ambassador from My Father. Thou art all things to Me, brother, and joint heir, and friend, and member." What wouldest thou more? Why dost thou turn away from Him, Who loveth thee? Why dost thou labour for the world? Why dost thou draw water into a broken cistern? For it is this to labour for the present life. Why dost thou comb wool into the

[2] οἰκείως ἔχε.

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fire? Why dost thou [1]*beat the air?* Why dost thou [2]*run in vain?*

[1] 1 Cor. 9, 26.

[2] Gal. 2, 2.

Hath not every art an end? It is surely plain to every one. Do thou also shew the end of thy worldly eagerness. But thou canst not; for, *Vanity of vanities, all is vanity*[3]. Let us go to the tombs; shew me thy father; shew me thy wife. Where is he that was clad in raiment of gold? he that rode in the chariot? he that had armies, that had the girdle[4], that had the heralds? he that was slaying these, and casting those into prison? he that put to death whom he would, and set free whom he was minded? I see nothing but bones, and a worm, and a spider's web; all those things are earth, all those a fable, all a dream, and a shadow, and a bare relation, and a picture, or rather not so much as a picture. For the picture we see at least in a likeness, but here not so much as a likeness.

[3] Eccl. 1, 2.

[4] See On Stat. Hom. iii. p. 59. a badge of military rank.

And would that the evils stop with this. For now the honour, and the luxury, and the distinction, end with a shadow, with words; but the consequences of them, are no longer limited to a shadow and to words, but continue, and will pass over with us elsewhere, and will be manifest to all, the rapine, the covetousness, the fornications, the adulteries, the dreadful things beyond number; these not in similitude, neither in ashes, but written above, both words, and deeds.

With what eyes then shall we behold Christ? For if any one could not bear to see his father, when conscious to himself that he had sinned against him, upon Him who infinitely exceeds a father in forbearance how shall we then look? how shall we bear it? For indeed we shall stand at Christ's judgment-seat, and there will be a strict enquiry into all things.

But if any man disbelieve the judgments to come, let him look at the things here, at those in the prisons, those in the mines, those on the dunghills, the possessed, the frantic, them that are struggling with incurable diseases, those that are fighting against continual poverty, them that live in famine, them that are pierced with irremediable woes, those in captivity. For these persons would not suffer these things here, unless vengeance and punishments were to await all

the others also that have committed such sins. And if the rest have undergone nothing here, you ought to regard this very fact as a sign that there is surely something to follow after our departure here. For the self-same God of all would not take vengeance on some, and leave others unpunished, who have committed the same or more grievous offences, unless He designed to bring some punishments upon them there. MATT. XXIV. 31.

By these arguments then and these examples let us also humble ourselves; and let them who are obstinate unbelievers of the judgment, believe it henceforth, and become better men; that having lived here in a manner worthy of the kingdom, we may attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

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MATT. xxiv. 32, 33.

Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.

FORASMUCH as He had said, *Immediately after the tribulation of those days;* but they sought of this, after how long a time it should be, and desired to know in particular the very day, therefore He puts also the similitude of the fig tree, indicating that the interval was not great, but that in quick succession would occur His advent also. And this He declared not by the parable alone, but by the words that follow, saying, *know that it is near, even at the doors.*

Whereby He foretels another thing also, a spiritual summer, and a calm that should be on that day (after the present tempest) for the righteous; but to the sinners the contrary, winter after summer, which He declares in what follows, saying, that the day shall come upon them, when they are living in luxury.

But not for this intent only did He put forward this about the fig tree, in order to declare the interval; for it was possible to have set this before them in other ways as well; but that he might hereby also confirm His saying, as assuredly thus to come to pass. For as this [of the fig tree] is of necessity, so that too. For thus, wherever He is minded to

speak of that which will assuredly come to pass, He brings forward the necessary courses of nature, both Himself, and the blessed Paul imitating Him. Therefore also when speaking of His Resurrection, He saith, *When*[1] *the corn of wheat hath fallen into the earth, except it die, it abideth alone; but if it die, it bringeth forth much fruit.* Whereby also the blessed Paul being instructed uses the same similitude, *Thou fool*[2], he saith, *that which thou sowest is not quickened, except it die.* Matt. XXIV. 34. 35. [1] John 12, 24. [2] 1 Cor. 15, 36.

After this, that they might not straightway return to it again, and say, 'When?' he brings to their remembrance the things that had been said, saying, *Verily I say unto you, This generation shall not pass, till all these things be fulfilled!* All these things. What things? I pray thee. Those about Jerusalem, those about the wars, about the famines, about the pestilences, about the earthquakes, about the false Christs, about the false prophets, about the sowing of the Gospel every where, the seditions, the tumults, all the other things, which we said were to occur until His coming. How then, one may ask, did He say, *This generation?* Speaking not of the generation then living, but of that of the believers. For He is wont to distinguish a generation not by times only, but also by the mode of religious service, and practice; as when He saith, *This*[3] *is the generation of them that seek the Lord.* v. 34. [3] Ps. 24, 6.

For what He said above, *All these must come to pass,* and again, *the Gospel shall be preached,* this He declares here also, saying, All these things shall surely come to pass, and the generation of the faithful shall remain, cut off by none of the things that have been mentioned. For both Jerusalem shall perish, and the more part of the Jews shall be destroyed, but over this generation shall nothing prevail, not famine, not pestilence, not earthquake, not the tumults of wars, not false Christs, not false prophets, not deceivers, not traitors, not those that cause to offend, not the false brethren, nor any other such like temptation whatever. v. 6. v. 14.

Then to lead them on more in faith, He saith, *Heaven and earth shall pass away, but My words shall not pass away;* that is, it were more easy for these firm, fixed, and immoveable bodies to be blotted out, than for ought of My v. 35.

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words to fall to the ground. And he who gainsays these things, let him test His sayings, and when he hath found them true (for so he surely will find them) from what is past, let him believe also the things to come, and let him search out all things with diligence, and he will see the actual events bearing witness to the truth of the prophecy. And the elements He hath brought forward, at once to declare, that the Church is of more honour than Heaven and earth, and at the same time to indicate Himself by this also to be Maker of all. For since He was speaking of the End, a thing disbelieved by many, He brought forward Heaven and earth, indicating His unspeakable power, and shewing with great authority, that He is Lord of all, and by these things rendering His sayings deserving of credit, even with those who are much given to doubt.

v. 36. compare Mark 13, 32.

But of that day and hour knoweth no man, no, not the Angels of Heaven, neither the Son, but the Father. By saying, not the Angels, He stopped their mouths, that they should not seek to learn what these Angels know not; and by saying, *neither the Son*, forbids them not only to learn, but even to enquire. For in proof that therefore He said this, see after His Resurrection, when He saw they were become over curious, how He stopped their mouths more decidedly. For now indeed He hath mentioned infallible signs, many and endless; but then He saith merely, *It is not for you to know times or seasons.* And then that they might not say, we are driven to perplexity, we are utterly scorned, we are not held worthy so much as of this, He says, [1] Acts 1, 7. *which*[1] *the Father hath put in His own power.* And this, because He was exceedingly careful to honour them, and to conceal nothing from them. Therefore He refers it to His Father, both to make the thing awful, and to exclude that of which He had spoken from their enquiry. Since if it be not this, but He is ignorant of it, when will He know it? Will it be together with us? But who would say this? And the Father He knoweth clearly, even as clearly as He knoweth the Son; and of the Day is He ignorant? Moreover, [2] 1 Cor. 2, 10. *the Spirit*[2] *indeed searcheth even the deep things of God*, and doth not He know so much as the time of the Judgment? But how He ought to judge He knoweth, and

of the secrets of each He hath a full perception; and what is far more common than that, of this could He be ignorant? And how, if *all things were made by Him, and without Him was not even one thing made*, was He ignorant of the Day? For He Who made the worlds[1], it is quite plain that He made the times also; and if the times, even that Day. How then is He ignorant of that which He made? Matt. XXIV. 38. 39. John I, 3.

[1] αἰῶνας

[2.] And ye[2] indeed say that ye know even His Substance, but that the Son not even the Day, the Son, Who is always in the bosom of the Father; and yet His Substance is much greater than the days, even infinitely greater. How then, while assigning to yourselves the greater things, do you not allow even the less to the Son, [3]*in Whom are hid all the treasures of wisdom and knowledge.* But neither do you know what God is in His Substance, though ten thousand times ye talk thus madly, neither is the Son ignorant of the Day, but is even in full certainty thereof. [2] Arians. [3] Col. 2, 3.

For this cause, I say, when He had told all things, both the times and the seasons, and had brought it to the very doors, (*for it is near*, He saith, *even at the doors*,) He was silent as to the Day. For if thou seek after the day and hour, thou shalt not hear them of Me, saith He; but if of times and preludes, without hiding any thing, I will tell thee all exactly.

For that indeed I am not ignorant of it, I have shewn by many things; having mentioned intervals, and all the things that are to occur, and how short from this present time until the Day itself, (for this did the Parable of the fig tree indicate,) and I lead thee to the very vestibule; and if I do not open unto thee the doors, this also I do for your good.

And that thou mayest learn by another thing also, that the silence is not a mark of ignorance on His part, see, together with what we have mentioned, how He sets forth another sign also. *But as in the days of Noe they were eating and drinking, marrying and giving in marriage, until the day that the flood came, and took all away; so shall also the Coming of the Son of Man be.* And these things He spake, shewing that He should come on a sudden, and unexpectedly, v. 38. 39.

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and when the more part were living luxuriously. For Paul too saith this, writing on this wise, *When they shall speak of peace and safety, then sudden destruction cometh upon them;* and to shew how unexpected, He said, [1]*as travail upon a woman with child.* How then doth He say, *after the tribulation of those days?* For if there be luxury then, and peace, and safety, as Paul saith, how doth He say, *after the tribulation of those days?* If there be luxury, how is there tribulation? Luxury for them that are in a state of insensibility, and peace. Therefore He said not, when there is peace, but *when they speak of peace and safety*, indicating their insensibility to be such as of those in Noah's time, for that amid such evils they lived in luxury.

[1] 1 Thess. 5, 3.

But not so the righteous, but they were passing their time in tribulation and dejection. Whereby He shews, that when Antichrist is come, the pursuit of unlawful pleasures shall be more eager among the transgressors, and those that have learnt to despair of their own salvation. Then shall be gluttony, then revellings, and drunkenness. Wherefore also most of all He puts forth an example corresponding to the thing. For like as when the ark was making, they believed not, saith He; but while it was set in the midst of them, proclaiming beforehand the evils that are to come, they, when they saw it, lived in pleasure, just as though nothing dreadful were about to take place; so also now, Antichrist indeed shall appear, after whom is the end, and the punishments at the end, and vengeance intolerable; but they that are held by the intoxication of wickedness shall not so much as perceive the dreadful nature of the things that are on the point of being done. Wherefore also Paul saith, *as travail upon a woman with child*, even so shall those fearful and incurable evils come upon them.

And wherefore did He not speak of the ills in Sodom? It was His Will to introduce an example embracing all men[2], and disbelieved after it was foretold. So therefore, as by the more part the things to come are disbelieved, He confirms those things by the past, terrifying their minds. And together with the points I have mentioned, He shews this also, that of the former things also He was the Doer. Then again He sets another sign, by all which things He makes it evident, that

[2] καθολικόν.

He is not ignorant of the day. And what is the sign? *Then shall two be in the field, one shall be taken, and one left. Two women shall be grinding at the mill, one shall be taken, and one left. Watch therefore, for ye know not what hour your Lord doth come.* And all these things are both proofs that He knew, and calculated to turn them from their enquiry. So for this cause He spake also of the days of Noe, for this cause He said too, *Two shall be on the bed*, signifying this, that He should come upon them thus unexpectedly, when they were thus without thought, and *two women grinding at the mill*, which also of itself is not the employment of them that are taking thought. MATT. XXIV. 40—44. v. 40-42.

And together with this, He declares that as well servants as masters should be both taken and left, both those who are at ease, and those in toil, as well from the one rank as from the other; even as in the Old Testament He saith, [1] *From him that sitteth upon the throne to the captive woman that is at the mill.* For since He had said, that hardly are the rich saved, He shews that not even these are altogether lost, neither are the poor saved all of them, but both out of these and out of those are men saved, and lost. [1] Exod. 11, 5.

And to me He seems to declare, that at night will be the Advent. For this Luke too saith [2]. Seest thou how accurately He knows all things? [2] Luke 17, 34.

After this again, that they may not ask about it, He added, *Watch therefore, for ye know not what hour your Lord doth come.* He said not, "I know not," but, *ye know not.* For when He had brought them well nigh to the very hour, and had placed them there, again He deters them from the enquiry, from a desire that they should be striving always. Therefore He saith, *Watch*, shewing that for the sake of this, He did not tell it. v. 42.

But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh. v. 43. 44.

For this intent He tells them not, in order that they may watch, that they may be always ready; therefore He saith, When ye look not for it, then He will come, desiring that they

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should be anxiously waiting, and continually in virtuous action.

But His meaning is like this; if the common sort of men knew when they were to die, they would surely strive earnestly [3.] at that hour. In order therefore that they may strive, not at that hour only, therefore He tells them not either the common hour, or the hour of each, desiring them to be ever looking for this, that they may be always striving. Wherefore He made the end of each man's life also uncertain.

After this, He openly calls Himself Lord, having no where spoken so distinctly. But here He seems to me also to put to shame the careless, that not even as much care as they that expect a thief have taken for their money, not even this much do these take for their own soul. For they indeed, when they expect it, watch, and suffer none of the things in their house to be carried off; but ye, although knowing that He will come, and come assuredly, continue not watching, saith He, and ready so as not to be carried away hence unprepared. So that the Day cometh unto destruction for them that sleep. For as that man, if he had known, would have escaped, so also ye, if ye be ready, escape free.

Then, as He had fallen upon the mention of the judgment, He directs His discourse to the teachers next, speaking of punishment and honours; and having put first them that do aright, He ends with them that continue in sin, making His discourse to close with that which is alarming.

v. 45-47. Wherefore He first saith this, *Who then is the faithful and wise servant, whom his Lord shall set over His household to give them their meat in their due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, that He shall make him ruler over all His goods.*

Tell me, is this too the language of one who is in ignorance? For if because He said, *neither doth the Son know*, thou sayest He is ignorant of it; as He saith, *who then?* what wilt thou say? Wilt thou say He is ignorant of this too? Away with the thought. For not even one of them that are frantic would say this. And yet in the former case one might assign a cause; but here not even this. And what when He said, *Peter*[1], *lovest thou Me?* asking it, knew He not so much as this? nor when He said, *Where*[2] *have ye laid Him?*

[1] John 21, 16.
[2] John 11, 34.

And the Father too will be found to be saying such things. For He Himself likewise saith, [1] *Adam, where art thou?* and, [2] *The cry of Sodom and Gomorrah is waxed great before Me. I will go down, therefore, and see whether their doings be according to their cry which cometh unto Me, and if not, I will know.* And elsewhere He saith, [3] *Whether they will hear, whether they will understand.* And in the Gospel too, [4] *It may be they will reverence My Son:* all which are expressions of ignorance. But not in ignorance did He say these things, but as compassing objects such as became Him: in the case of Adam, that He might drive him to make an excuse for his sin; in that of the Sodomites, that He might teach us never to be positive, till we are present at the very deeds; in that of the prophet, that the prediction might not appear in the judgment of the foolish a kind of compulsion to disobedience; and in the parable in the Gospel, that He might shew that they ought to have done this, and to have reverenced the Son: but here, as well that they may not be curious, nor over busy again, as that He might indicate that this was a rare and precious thing. And see of what great ignorance this saying is indicative, if at least He know not even him that is set over. For He blesses him indeed, *For blessed*, saith He, *is that servant;* but He saith not who this is. *For who is he*, He saith, *whom His Lord shall set over?* and, *Blessed is he whom He shall find so doing.*

Matt. XXIV. 45—47.
[1] Gen. 3, 9.
[2] Gen. 18, 20. 21.
[3] Ezek. 2, 5.
[4] Luke 20, 13.

But these things are spoken not of money only, but also of speech, and of power, and of gifts, and of every stewardship, wherewith each is entrusted. This parable would suit rulers in the state also, for every one is bound to make full use of what he hath for the common advantage. If it be wisdom thou hast, if power, if wealth, if what it may, let it not be for the hurt of thy fellow-servants, neither for thine own ruin. For this cause, therefore, He requires both things of him, wisdom, and fidelity: for sin arises from folly also. He calls him faithful then, because he hath purloined nothing, neither mispent his Lord's goods without aim or fruit; and wise, because he knew how to dispense the things given him, according as was fit. For indeed we have need of both things, as well not to purloin the goods of our Master, as also to dispense them as is fit. But if the one be wanting, the

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And let us also that have money listen to these things. For not unto teachers only doth He discourse, but also unto the rich. For either sort were entrusted with riches; those that teach with the more necessary wealth, ye with what is inferior. When then at the time that the teachers are scattering abroad the greater, ye are not willing to shew forth your liberality even in the less, or rather not liberality but honesty, (for ye give the things of another,) what excuse will you have? But now, before the punishment of them that do the contrary things, let us hear the honour of him that approveth himself. *For verily I say unto you, He will set him over all His goods.*

What can be equal to this honour? what manner of speech will be able to set forth the dignity, the blessedness, when the King of Heaven, He that possesseth all things, is about to set a man over *all His goods?* Wherefore also He calleth him wise, because he knew, not to give up great things for small, but having been temperate here, hath attained to Heaven.

[1.] After this, as He ever doth, not by the honour only laid up for the good, but also by the punishment threatened against the wicked, doth He correct the hearers. Wherefore v. 48-51. also He added, *But and if the evil servant say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow servants, and shall eat and drink with the drunken: the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*

But if any one should say, "Seest thou what a thought hath entered into his mind, because of the day's not being known, *My Lord*, he saith, *delayeth His coming?*" we should affirm, that it was not because the day is not known, but because the servant is evil. Else wherefore came not this thought into the heart of the faithful and wise servant. For what,

even though the Lord tarry, O wretched man, surely thou lookest that He will come. Why then dost thou not take care? MATT. XXIV. 50. 51.

Hence then we learn, that He doth not so much as tarry. For this judgment is not the Lord's, but that of the evil servant's mind, wherefore also he is blamed for this. For in proof that He doth not tarry, hear Paul saying, [1] *The Lord is at hand, be careful for nothing;* and, [2] *He that cometh will come, and will not tarry.* [1] Phil. 4, 5. 6. [2] Heb. 10, 37.

But do thou hear also what followeth, and learn how continually He reminds them of their ignorance of the Day, shewing that this is profitable to the servants, and fitted to waken and thoroughly to rouse them. For what though some gained nothing hereby? For neither by other things profitable for them were some profited, but nevertheless He ceaseth not to do His part.

What then is the purport of that which followeth? *For* v. 50. 51. *He shall come in a day when he looketh not for Him, and in an hour that he is not aware of;* and shall inflict upon him extreme punishment. Seest thou how even every where He puts this, the fact of their ignorance, indicating that it was profitable, and by this making them always earnest minded? For this is the point at which He labours, that we should be always on the watch; and since it is always in luxury that we are supine, but in afflictions we are braced up, therefore every where He saith this, that when there is relaxation, then come the terrors. And as further back He shewed this by the example of Noah, even so here He saith it is, when that servant is drunken, when he is beating, and that his punishment shall be intolerable.

But let us not regard only the punishment appointed for him, but let us look to this other point too, lest we ourselves also be unawares to ourselves doing the same things. For to this servant are they like, who have money, and give not to the needy. For thou too art steward of thine own possessions, not less than he who dispenses the alms of the Church. As then he has not a right to squander at random and at hazard the things given by you for the poor, since they were given for the maintenance of the poor; even so neither mayest thou squander thine own. For even though thou hast received an inheritance from thy father, and hast in this way

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all thou possessest: even thus all are God's. And then thou for thy part desirest that what thou hast given should be thus carefully dispensed, and thinkest thou not that God will require His own of us with greater strictness, or that He suffers them to be wasted at random? These things are not, they are not so. Because for this end, He left these things in thine hand, in order *to give them their meat in due season*. But what meaneth, *in due season?* To the needy, to the hungry. For like as thou gavest to thy fellow-servant to dispense, even so doth the Lord will thee too to spend these things on what is needful. Therefore though He was able to take them away from thee, He left them, that thou mightest have opportunity to shew forth virtue; that bringing us into need one of another, He might make our love for one another more fervent.

But thou, when thou hast received, so far from giving, dost even beat. And yet if not to give be blame, what excuse is there for beating? But this, it seems to me, He speaks, hinting at the insolent, and the covetous, and indicating the charge to be heavy, when they beat them, whom they were commanded to feed.

[5] But He seemeth to be here hinting also at those that live in luxury, since for luxury too there is laid up a great punishment. *For He eateth and drinketh*, it is said, *with the drunken*, pointing at gluttony. For not for this purpose didst thou receive, that thou should spend it on luxury, but that thou shouldest lay it out on alms. What! are they thine own things which thou hast? With the goods of the poor hast thou been entrusted, though thou be possessed of them by honest labour, or though it be by inheritance from thy father. What, could not God have taken away these things from thee? But He doth not this, to give thee power to be liberal to the poor.

But mark thou, I pray thee, how throughout all the parables He punishes them that lay not out their money upon the needy. For neither had the virgins robbed other men's goods, but they had not given their own; neither had he that buried the one talent embezzled, but he had not doubled; neither are they that overlooked the hungry punished, because they seized the possessions of others, but because they did not lay out their own, like as also this servant.

Let us hearken, as many as please the belly, as many as lay out on costly banquets the riches that pertain not at all to us, but belong to the needy. For do not, because out of great love to man thou art commanded to give as of thine, therefore suppose these things to be indeed thine own. He lent them to thee, that thou mightest be able to approve thyself. Do not then suppose them to be thine, when giving Him His own. For neither, if thou hadst lent to any one, that he might go and be able to find means of gain, wouldest thou say the money was his. To thee then also hath God given, that thou mightest traffic for Heaven. Make not then the exceeding greatness of His love to man a cause of ingratitude. MATT. XXIV. 50. 51.

Consider of what prayer it were a worthy object, to be able to find after Baptism a way to do away one's sins. If He had not said this, Give alms, how many would have said, Would it were possible to give money, and so be freed from the ills to come! But since this hath become possible, again are they become supine.

"But I give," thou sayest. And what is this? Thou hast not yet given as much as she, who cast in the two mites; or rather not so much as the half, nor a very small part of what she gave, but thou layest out the greater part on useless expenses, on banquets, and drunkenness, and extreme extravagance; now bidding, now bidden; now spending, now constraining others to spend; so that the punishment is even rendered twofold for thee, both from what thyself doest, and what thou movest others to do. See at any rate how He Himself blames His servant for this. *For he eateth*, He saith, *and drinketh with the drunken*. For not the drunken only, but those that are with them, doth He punish, and very fitly, because (together with corrupting their own selves) they make light also of the salvation of others. But nothing does so much provoke God, as for us to be inclined to overlook the things that concern our neighbour. Wherefore shewing His anger, He commands him to be cut asunder. Therefore He also affirmed love to be a distinguishing mark of His disciples, since it is altogether necessary, that he who loveth should take thought for the things of his beloved.

Homil. LXXVII. To this way then let us hold, for this is especially the way that leads up to Heaven, which renders men followers of Christ, which makes them, as far as possible, like God. See at any rate how these virtues are more needful, which have their dwelling by this way. And, if ye will, let us make an enquiry into them, and let us bring forth the sentences from the judgment of God.

Let there be then two ways of most holy life, and let the one secure the goodness of him that practises it, but the other of his neighbour also. Let us see whether is the more approved and leads us to the summit of virtue. Surely he, who seeks his own things only, will receive even from Paul endless blame, and when I say from Paul, I mean from Christ, but the other commendations and crowns. Whence is this evident? Hear what His language is to one, what to the other. *Let*[1] *no man seek his own, but every man another's wealth.* Seest thou he rejects the one, and brings in the other? Again, *Let every one of you please his neighbour for good to edification.* Then comes also the praise beyond words with an admonition, *For*[2] *even Christ pleased not Himself.*

[1] 1 Cor. 10, 24.

[2] Rom. 15, 2. 3.

Even these judgments then are sufficient to shew the victory; but that this may be done even superabundantly, let us see amongst good works, which are confined to ourselves, and which pass over from us to others also. Fasting then, and lying on the bare ground, and keeping virginity, and a self-denying life, these things bring their advantage to the persons themselves who do them; but those that pass from ourselves to our neighbours are almsgiving, teaching, charity. Hear then Paul in this matter also saying, *Though*[3] *I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, I am nothing profited.* Seest thou it in itself gloriously celebrated, and crowned?

[3] 1 Cor. 13, 3.

[6.]

But if ye be willing, from a third point also let us compare them; and let the one fast, and deny himself, and be a martyr, and be burnt to death, but let another delay his martyrdom for his neighbour's edification; and let him not only delay it, but let him even depart without martyrdom; who will be the more approved after his removal hence?

We need not have many words, nor a long circumlocution. For the blessed Paul is at hand, giving his judgment, and saying, *To*[1] *depart and to be with Christ is better, nevertheless to abide in the flesh is more needful for you;* even to his removal unto Christ did he prefer his neighbour's edification. For this is in the highest sense to be with Christ, even to be doing His will, but nothing is so much His will, as that which is for one's neighbour's good.

MATT. XXIV. 50. 51.

[1] Philip. 1, 23. 24.

Wilt thou that I tell thee a fourth proof also of these things? *Peter*[2], *lovest thou Me*, saith He; *Feed My sheep:* and having asked him a third time, declared this to be an infallible proof of love. But not to priests only is this said, but to every one of us also, who are also entrusted with a little flock. For do not despise it, because it is a little flock: For *My Father*,[3] He saith, *hath pleasure in them.* Each of us hath a sheep, let him lead that to the proper pastures. And let the man, as soon as he has risen from his bed, seek after nothing else, but how He may do and say something whereby he may render his whole house more reverent. The woman again, let her be indeed a good housekeeper; but before attending to this, let her have another more needful care, that the whole household may work the works of Heaven. For if in worldly matters, before attending to the affairs of our household, we labour diligently to pay public dues, that we may not for our undutifulness in these matters be beaten and dragged to the market places, and suffer ten thousand unseemly things; much more ought we to do this in things spiritual, and to render what is due to God the King of all, first, that we may not come to that place, *where is gnashing of teeth.*

[2] John 21, 15—17.

[3] Luke 12, 32.

And after these virtues let us seek, which together with our own salvation will be able in the greatest degree to profit our neighbour. Such is almsgiving, such is prayer, or rather even this latter is by the former made efficacious, and furnished with wings. *For*[4] *thy prayers*, it is said, *and thine alms are come up for a memorial before God.* But not prayers only, but fasting also hath its strength from hence. Shouldest thou fast without almsgiving; the act is not so much as counted for fasting; but such a one is worse than a gluttonous man and a drunkard: and so much worse, as

[4] Acts 10, 4.

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cruelty is a more grievous thing than luxury. And why do I speak of fasting? Though thou practise self-denial, though thou practise virginity, thou art set without the Bridechamber, if thou hast not almsgiving. And yet what is equal to virginity, which not even in the new dispensation hath come under the compulsion of law, on account of its high excellence? but nevertheless it is cast out, when it hath not almsgiving. But if virgins are cast out, because they have not this in due abundance, who will be able without this to obtain pardon? There is no man, but he must quite of necessity perish, who hath not this.

For, if in worldly matters no man lives for himself, but artizan, and soldier, and husbandman, and merchant, all of them contribute to the common good, and to their neighbour's advantage; much more ought we to do this in things spiritual. For this is most properly to live: since he at least who is living for himself only, and overlooking all others, is useless, and is not so much as a human being, nor of our race.

What then, thou wouldest say, if I neglect my own interests, while seeking after the good of the rest? It is not possible, for one who seeks after the good of the rest to overlook his own; for he who seeks after the good of the rest pains no man, but pities all, helps them to the utmost of his power; will rob no man, will covet the goods of no man, will not steal, will not bear false witness; will abstain from all wickedness, will apply himself to all virtue, and will pray for his enemies, and do good to them that plot against him, and will neither revile any, nor speak ill of them, though he hear from them ten thousand evil things; but will speak the words of the Apostle; [1] *Who is weak, and I am not weak? who is offended, and I burn not?* But when looking to our own good, it is not quite sure that the good of the rest will follow.

[1] 2 Cor. 11, 29.

By all which things being persuaded that it is not possible for one to be saved, who hath not looked to the common good, and seeing this man that was cut asunder, and him that buried his talent, let us choose this way, that we may also attain unto eternal life, unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory, world without end. Amen.

HOMILY LXXVIII.

MATT. XXV. 1—30.

Then shall the kingdom of heaven, He saith, *be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom. But five of them were wise, and the other five foolish, which took not,* He saith, *oil.*

Then, while the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him. And the five arose, and being in perplexity, said to the wise, Give us of your oil. But they consented not, saying, Not so, lest there be not enough for us and you; go to them that sell, and buy.

And while they were gone for this, the Bridegroom came, and those went in; but these came afterwards, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day, nor the hour.

Then He spake again another parable. A man travelling into a far country, called his own servants, and delivered unto them his goods; to one five talents, to another two, to another one, to every man according to his several ability, and took his journey. Then, when the two had brought him the double, he that had been entrusted with the one talent brought it alone, and being blamed saith, I knew that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and hid thy talent; lo!

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there thou hast that is thine. His Lord answered and said, Thou wicked servant, thou knewest that I reap where I have not sown, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I might have received mine own with usury. Take therefore the talent from him, and give it to him that hath ten talents. For to him that hath shall be given, and he shall have more abundantly; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

These parables are like the former parable of the faithful servant, and of him that was ungrateful and devoured his Lord's goods. For there are four in all, in different ways admonishing us about the same things, I mean, about diligence in almsgiving, and about helping our neighbour by all means which we are able to use, since it is not possible to be saved in another way. But there He speaks more generally of all assistance which should be rendered to one's neighbour; but as to the virgins, he speaketh particularly of mercifulness in alms, and more strongly than in the former parable. For there He punishes him that beats, and is drunken, and scatters and wastes his lord's goods, but here even him that doth not help, nor spends abundantly his goods upon the needy. For they had oil indeed, but not in abundance, wherefore also they are punished.

But wherefore doth He set forth this parable in the person of the virgins, and doth not merely suppose any person whatever? Great things had He spoken of virginity, saying, *There*[1] *are eunuchs, who have made themselves eunuchs for the Kingdom of Heaven's sake;* and, *He that is able to receive, let him receive it.* He knew also that the generality of men would have a great opinion of it. For indeed the work is by nature great, and is shewn so by this, that neither under the old dispensation was it fulfilled by those ancient and holy men, nor under the new was it brought under the compulsion of the Law. For He did not command this, but left it to the choice of his hearers. Wherefore Paul

[1] Matt. 19, 12.

also said, *Now*[1] *concerning virgins I have no commandment of the Lord.* "For though I praise him that attains thereto, yet I constrain not him that is not willing, neither do I make the thing an injunction." Since then the thing is both great [in itself] and hath great honour with the multitude, lest any one (attaining to this) should feel as though he had attained to all, and should be careless about the rest, He putteth forth this parable sufficient to persuade them, that virginity, though it should have every thing else, if destitute of the good things arising out of almsgiving, is cast out with the harlots, and He sets the inhuman and merciless with them. And most reasonably, for the one was overcome by the love of carnal pleasure, but these[2] of money. But the love of carnal pleasure and of money are not equal, but that of carnal pleasure is far keener and more tyrannical. And the weaker the antagonist, the less excusable are these[3] that are overcome thereby. Therefore also He calls them foolish, for that having undergone the greater labour, they have betrayed all for want of the less. But by lamps here, He meaneth the gift itself of virginity, the purity of holiness; and by oil, humanity, almsgiving, succour to them that are in need.

Matt. xxv. 1—30.

[1] 1 Cor. 7, 25.

[2] αἱ δὲ

[3] αἱ νικηθεῖσαι

Then, while the Bridegroom tarried, they all slumbered and slept. He shews that the time intervening will not be short, leading His disciples away from the expectation that His Kingdom was quite immediately to appear. For this indeed they hoped, therefore He is continually holding them back from this hope. And at the same time He intimates this too, that death is a sleep. For they slept, He saith.

And about midnight there was a cry made. Either He was continuing the parable, or again He shews that the Resurrection will be at night. But the cry Paul also indicates, saying, *With*[4] *a shout, with a voice of an Archangel, with the last trump, He shall come down from Heaven.* And what mean the trumpets, and what saith the cry? *The Bridegroom cometh.* When therefore they had trimmed their lamps, the foolish say unto the wise, *Give us of your oil.* Again He calls them foolish, shewing that nothing can be more foolish, than they who are wealthy here, and depart naked thither, where most of all we have need of humanity,

[4] 1 Thess. 4, 16. (comp. 1 Cor. 15, 52.)

Homil. LXXVIII. where we want much oil. But not in this respect only were they foolish, but also because they looked to receive it there, and sought it out of season; and yet nothing could be more humane than those virgins, who for this especially were approved. Neither do they seek for it all, for, *Give us*, they say, *of your oil;* and the urgency of their need is indicated; *for our lamps*, they say, *are going out.* But even so they failed, and neither the humanity of those whom they asked, nor the easiness of their request, nor their necessity and want, made them obtain.

But what now do we learn from hence? That no man can protect us there, if we are betrayed by our works, not because he will not, but because he cannot. For these too take refuge in the impossibility. This the blessed Abraham also indicated, saying, *Between*[1] *us and you there is a great gulf*, so that not even when willing is it permitted them to pass it.

[1] Luke 16, 26.

But go to them that sell, and buy. And who are they that sell? The poor. And where are these? Here, and then should they have sought them, not at that time. Seest thou [2.] what great profit arises to us from the poor? shouldest thou take them away, thou wouldest take away the great hope of our salvation. Wherefore here must we get together the oil, that it may be useful to us there, when the time calls us. For that is not the time of collecting it, but this. Spend not then your goods for nought in luxury and vainglory. For thou wilt have need of much oil there.

Having heard these things, those virgins went their way; but they profited nothing. And this He saith, either pursuing the parable, and working it up; or also by these things shewing, that though we should become humane after our departure, we shall gain nothing from thence towards our escape. Therefore neither did their forwardness avail these virgins, because they went to them that sell not here, but there; nor the rich man, when he became so charitable, as even to be anxious about his relations. For he that was passing by him that was laid at the gate, is eager to rescue from perils and from hell them whom he did not so much as see, and entreats that some be sent to tell them these things. But nevertheless, he derived no benefit from thence, as neither

did these virgins. For when they having heard these things went their way, the Bridegroom came, and they that were ready went in with Him, but the others were shut out. After their many labours, after their innumerable toils, and that intolerable fight, and those trophies which they had set up over the madness of natural appetite, disgraced, and with their lamps gone out, they withdrew, bending down their faces to the earth. For nothing is more sullied than virginity not having mercy; so that even the multitude are wont to call the unmerciful dark. Where then was the profit of virginity, when they saw not the Bridegroom? and not even when they had knocked did they obtain, but they heard that fearful saying, *Depart, I know you not.* And when He hath said this, nothing else but hell is left, and that intolerable punishment; or rather, this word is more grievous even than hell. This word He speaks to them also that work iniquity[1].

MATT. XXV. 1—30.

v. 12.

[1] see Mat. 7, 23.

Watch therefore, for ye know not the day nor the hour. Seest thou how continually He adds this, shewing how awful our ignorance concerning our departure hence? Where now are they, who throughout all their life are remiss, but when they are blamed by us, are saying, At the time of my death, I shall leave money to the poor. Let them listen to these words, and be amended. For indeed at that time many have failed of this, having been snatched away at once, and not permitted so much as to give charge to their relations touching what they wished to be done.

v. 13.

This parable was spoken with respect to mercy in alms; but the one that comes after this, to them that neither in money, nor in word, nor in protection, nor in any other thing whatever, are willing to assist their neighbours, but withhold all.

And wherefore can it be that this parable brings forward a King, but that a Bridegroom? That thou mightest learn how close Christ is joined unto the virgins that strip themselves of their possessions; for this indeed is virginity. Wherefore Paul also makes this as a definition of the thing. *The*[2] *unmarried woman careth for the things of the Lord;* such are his words: and, *For that which is comely, and that*

[2] 1 Cor. 7, 34. 35.

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And if in Luke the parable of the talents is otherwise put, this is to be said, that the one is really different from the other. For in that, from the one capital different degrees of increase were made, for from one pound one brought five, another ten; wherefore neither did they obtain the same recompense; but here, it is the contrary, and the Crown is accordingly equal. For he that received two gave two, and he that had received the five again in like manner; but there since from the same beginning one made the greater, one the less, increase; as might be expected, in the rewards also, they do not enjoy the same.

But see Him every where, not requiring it again immediately. For in the case of the vineyard, He let it out to husbandmen, and went into a far country; and here He committed to them the talents, and took His journey, that thou mightest learn His longsuffering. And to me He seems to say these things, to intimate the Resurrection. But here it is no more a vineyard and husbandmen, but all servants. For not to rulers only, nor to Jews, but to all, doth He address His discourse. And they who bring a return unto Him confess frankly, both what is their own, and what their Master's. And the one saith, Lord, *Thou gavest me five talents;* and the other saith, *Two*, indicating that from Him they received the source of their gain, and they are very thankful, and reckon all to Him.

v. 23. What then saith the Master? *Well done, thou good* (for this is goodness to look to one's neighbour) *and faithful servant; thou wast faithful over few things, I will set thee over many things: enter thou into the joy of thy Lord*, meaning by this expression all blessedness.

v. 24. 25. But not so that other one, but how? *I knew that thou art a hard man, reaping where thou sowedst not, and gathering where thou strawedst not: and I was afraid, and hid thy talent: lo, there thou hast that is thine.*

v. 27. What then the Master? *Thou oughtest to have put My money to the exchangers*, that is, "thou oughtest to have spoken, to have admonished, to have advised." But are they disobedient? Yet this is nought to thee.

What could be more gentle than this? For men indeed do not so, but him that hath put out the money at usury, even him do they make also responsible to require it again. But He not so; but, Thou oughtest, He saith, to have put it out, and to have committed the requiring of it again to Me. And I should have required it with increase; by increase upon the hearing, meaning the shewing forth of the works. Thou oughtest to have done that which is easier, and to have left to Me what is more difficult. Forasmuch then as he did not this, *Take*, saith He, *the talent from him, and give it to him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.* What then is this? He that hath a gift of word and teaching to profit thereby, and useth it not, will lose the gift also; but he that giveth diligence, will gain to himself the gift in more abundance; even as the other loseth what he had received. But not to this is the penalty limited for him that is slothful, but even intolerable is the punishment, and with the punishment the sentence, which is full of a heavy accusation. *For cast ye*, saith He, *the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.* Seest thou how not only the spoiler, and the covetous, nor only the doer of evil things, but also he that doeth not good things, is punished with extreme punishment.

MATT. XXV. 28—30. [3.]

v. 28. 29.

v. 30.

Let us hearken then to these words. As we have opportunity, let us help on our salvation, let us get oil for our lamps, let us labour to add to our talent. For if we be backward, and spend our time in sloth here, no one will pity us any more hereafter, though we should wail ten thousand times. He also that had on the filthy garments condemned himself, and profited nothing. He also that had the one talent restored that which was committed to his charge, and yet was condemned. The virgins again entreated, and came unto Him and knocked, and all in vain, and without effect.

Knowing then these things, let us contribute alike wealth, and diligence, and protection[1], and all things for our neighbours' advantage. For the talents here are each person's

[1] προστασίαν.

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ability, whether in the way of protection, or in money, or in teaching, or in what thing soever of the kind. Let no man say, I have but one talent, and can do nothing; for thou canst even by one approve thyself. For thou art not poorer than that widow; thou art not more uninstructed than Peter and John, *who were both unlearned, and ignorant men*[1]; but nevertheless, since they shewed forth a zeal, and did all things for the common good, they attained to Heaven. For nothing is so pleasing to God, as to live for the common advantage.

[1] Acts 4, 13.

For this end God gave us speech, and hands, and feet, and strength of body, and mind, and understanding, that we might use all these things, both for our own salvation, and for our neighbour's advantage. For not for hymns only and thanksgivings is our speech serviceable to us, but it is profitable also for instruction and admonition. And if indeed we used it to this end, we should be imitating our Master; but if for the opposite ends, the devil. Since Peter also, when he confessed the Christ, was blessed, as having spoken the words of the Father; but when he refused the cross, and dissuaded it, he was severely reproved, as savouring the things of the devil. But if where the saying was of ignorance, so heavy is the blame, when we of our own will commit many sins, what favour shall we have?

Such things then let us speak, that of themselves they may be evidently the words of Christ. For not only if I should say, *Arise*[2], *and walk;* neither if I should say, *Tabitha*[3], *arise*, then only do I speak Christ's words, but much more if being reviled I bless, if being despitefully used I pray for him that doeth despite to me. Lately indeed I said, that our tongue is a hand laying hold on the feet of God; but now much more do I say, that our tongue is a tongue imitating the tongue of Christ, if it shew forth the strictness that becometh us, if we speak those things which He wills. But what are the things which He wills us to speak? Words full of gentleness and meekness, even as also He Himself used to speak, saying to them that were insulting Him, [4]*I have not a devil;* and again, [5]*If I have spoken evil, bear witness of the evil.* If thou also speak in this way; if thou speak for thy neighbour's amendment,

[2] Mat. 9, 5.

[3] Acts 9, 40.

[4] John 8, 49.

[5] John 18, 23.

thou wilt obtain a tongue like that Tongue. And these things God Himself saith; *For*[1] *he that bringeth out the precious from the vile, shall be as My Mouth;* such are His words. MATT. XXV. 30. [1]Jer.15, 19.

When therefore thy tongue is as Christ's Tongue, and thy mouth is become the Mouth of the Father, and thou art a temple of the Holy Ghost, then what kind of honour could be equal to this? For not even if thy mouth were made of gold, no nor even of precious stones, would it shine like as now, when lit up with the ornament of meekness. For what is more lovely than a mouth that knoweth not how to insult, but is used to bless [and give good words]? But if thou canst not bear to bless him that curses thee, hold thy peace, and accomplish but this for the time; and proceeding in order, and striving as you ought, thou wilt attain to that other point also, and wilt acquire such a mouth, as we have spoken of.

[4.] And do not account the saying to be rash. For the Lord is loving to man, and the gift cometh of His goodness. It is rash to have a mouth like the devil, to have a tongue resembling that of an evil demon, especially for him that partakes of such mysteries, and communicates of the very Flesh of the Lord. Reflecting then on these things, become like Him, to the utmost of thy power. No longer then will the devil be able so much as to look thee in the face, when thou art become such a one as this. For indeed he recognises the image of the King, he knows the weapons of Christ, whereby he was worsted. And what are these? Gentleness and meekness. For when on the mountain Christ overthrew and laid low the devil who was assaulting him, it was not by making it known that He was Christ, but He entrapped him by these sayings, he took him by gentleness, he turned him to flight by meekness. Thou also must do this; shouldest thou see a man become a devil, and coming against thee, even so do thou likewise overcome. Christ gave thee also power to become like Him, so far as thy ability extends. Be not afraid at hearing this. The fear is not to be like Him. Speak then after His manner, and thou art become in this respect such as He, so far as it is possible for one who is a man to become so.

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Wherefore greater is he that thus speaks, than he that prophesies. For this is entirely a Gift, but in the other is also thy labour and toil. Teach thy soul to frame thee a mouth like to Christ's Mouth. For it can create such things, if it will; it knows the art, if it be not remiss. And how is such a mouth made? one may ask. By what kind of colourings? by what kind of material? By no colourings, indeed, or material; but by virtue only, and meekness, and humility.

Let us see also how a devil's mouth is made; that we may never frame that. How then is it made? By curses, by insults, by envy, by perjury. For when any one speaks his words, he takes his tongue. What kind of excuse then shall we have; or rather, what manner of punishment shall we not undergo; when this our tongue, wherewith we are allowed to taste of the Lord's flesh, when this, I say, we overlook, speaking the devil's words?

Let us not overlook it, but let us use all diligence, in order to train it to imitate its Lord. For if we train it to this, it will place us with great confidence at Christ's Judgment seat. Unless any one know how to speak thus, the Judge will not so much as hear him. For like as when the judge chances to be a Roman, he will not hear the defence of one who knows not how to speak thus; so likewise Christ, unless thou speak after His fashion, will not hear thee, nor give heed.

Let us learn therefore to speak in such wise, as our Judge is wont to hear; let it be our endeavour to imitate that Tongue. And shouldest thou fall into grief, take heed lest the tyranny of despondency pervert thy tongue, but that thou speak like Christ. For He too mourned for Lazarus and Judas. Shouldest thou fall into fear, seek again to speak even as He. For He Himself fell into fear for thy sake, with regard to His manhood[1]. Do thou also say, *Nevertheless*[2], *not as I will, but as Thou wilt.*

And if thou shouldest lament, weep calmly as He. Shouldest thou fall into plots and sorrows, treat these too as Christ. For indeed He had plots laid against Him, and was in sorrow, and saith, *My*[3] *soul is exceeding sorrowful, even unto death.* And all the examples He presented to thee,

[1] κατὰ τὸν τῆς οἰκονομίας λόγον.

[2] Luke 22, 42.

[3] Matt. 26, 38.

in order that thou shouldest continually observe the same measures, and not destroy the rules that have been given thee. So shalt thou be able to have a mouth like His Mouth, so while treading on the earth, thou wilt shew forth a tongue like to that of Him, Who sits on high; thou wilt maintain the limits He observed in despondency, in anger, in suffering, in agony. MATT. XXV. 30.

How many are they of you that desire to see His Form? Behold, it is possible, not to see Him only, but also to become like Him; if we are in earnest.

Let us not delay then. He doth not so readily accept prophets' lips, as those of meek and forbearing men. [1] *For many will say unto Me*, He saith, *Have we not prophesied in Thy Name? And I will say unto them, I know you not.* [1] Matt. 7, 22, 23.

But the lips of Moses, because he was exceeding gentle and meek, (*for*[2] *Moses*, it is said, *was a meek man above all the men which were upon the face of the earth,*) He so accepted and loved, as to say, *Face*[3] *to face, mouth to mouth, did He speak, as a man speaketh unto his friend.* [2] Numb. 12, 3. [3] Exod. 33, 11; Numb. 12, 8.

Thou wilt not command devils now, but thou shalt then command the fire of hell, if thou keep thy mouth like to Christ's mouth. Thou shalt command the abyss of fire, and shalt say unto it, *Peace*[4], *be still*, and with great confidence shalt set foot in the Heavens, and enjoy the Kingdom; unto which God grant all of us to attain, by the grace and love towards man of our Lord Jesus Christ, with Whom, be unto the Father, together with the Holy Ghost, glory, might, honour, now and always, and world without end. Amen. [4] Mark 4, 39.

HOMILY LXXIX.

MATT. XXV. 31—41.

When the Son of Man shall come in the glory of His Father, and all the holy Angels with Him, then shall He sit, saith He, *upon the throne of His glory, and He shall divide the sheep from the kids; and the one He will accept, because they fed Him, when an hungred, and gave Him drink when thirsty, and took Him in when a stranger, and clothed Him when naked, and visited Him when sick, and came to see Him when in prison: and He will give the kingdom to them.* But the others, *accusing them for the opposite things, He will send into the eternal fire, prepared for the devil and his angels.*

UNTO this most delightful portion of Scripture, which we do not cease continually revolving, let us now listen with all earnestness and compunction, this wherewith His discourse ended, even as the last thing, reasonably; for great indeed was His regard for philanthropy and mercy. Wherefore in what precedes He had discoursed concerning this in a different way; and here now in some respects more clearly, and more earnestly, not setting forth two nor three nor five persons, but the whole world; although most assuredly the former places, which speak of two persons, meant not two persons, but two portions of mankind, one of them that disobey, the other of the obedient. But here He handleth the word more fearfully, and with fuller light. Wherefore neither doth He say, *The kingdom is likened*, any more, but openly shews Himself, saying, *When the Son of Man shall come in*

His glory. For now is He come in dishonour, now in affronts and reproaches; but then shall He sit upon the throne of His glory. MATT. XXV. 31—41.

And continually doth He make mention of glory. For since the Cross was near, a thing that seemed to be matter of reproach, for this cause He raises up the hearer; and brings before his sight the Judgment seat, and setteth round him all the world.

And not in this way only doth He make His discourse awful, but also by shewing the Heavens opened. For all the Angels will be present with Him, He saith, themselves also to bear witness, in how many things they had ministered, when sent by the Lord for the salvation of men.

And every thing will help to render that day fearful. Then, *shall be gathered together*, He saith, *all nations*, that is, the whole race of men. *And He shall separate them one from another, as the shepherd his sheep.* For now they are not separated, but all mingled together, but the division then shall be made with all exactness. And for a while it is by their place that He divides them, and makes them manifest; afterwards by the names He indicates the dispositions of each, calling the one kids [1], the other sheep, that He might indicate the unfruitfulness of the one, for no fruit will come from kids; and the great profit from the other, for indeed from sheep great is the profit, as well from the milk, as from the wool, and from the young, of all which things the kid [2] is destitute.

[1] ἐρίφια, *hœdos*, not *capras*; St. Jerome.

[2] ἔριφος

But while the brutes have from nature their unfruitfulness, and fruitfulness, these have it from choice, wherefore some are punished, and the others crowned. And He doth not punish them, until He hath pleaded with them; wherefore also, when He hath put them in their place, He mentions the charges against them. And they speak with meekness, but they have no advantage from it now; and very reasonably, because they passed by a work so much to be desired. For indeed the Prophets are every where saying this, *I* [3] *will have mercy and not sacrifice*, and the Lawgiver by all means urged them to this, both by words, and by works; and nature herself taught it.

[3] Hosea 6, 6.

But mark them, how they are destitute not of one or two

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things only, but of all. For not only did they fail to feed the hungry, or clothe the naked; but not even did they visit the sick, which was an easier thing.

And mark how easy are His injunctions. He said not, "I was in prison, and ye set Me free; I was sick, and ye raised Me up again;" but, *ye visited Me*, and, *ye came unto Me*. And neither in hunger is the thing commanded grievous. For no costly table did He seek, but what is needful only, and His necessary food, and He sought in a suppliant's garb, so that all things were enough to bring punishment on them; the easiness of the request, for it was bread; the pitiable character of Him that requesteth, for He was poor; the sympathy of nature, for He was a man; the desirableness of the promise, for He promised a kingdom; the fearfulness of the punishment, for He threatened hell. The dignity of the one receiving, for it was God, Who was receiving by the poor; the surpassing nature of the honour, that He vouchsafed to condescend so far; His just claim for what they bestowed, for of His own was He receiving. But against all these things covetousness once for all blinded them that were seized by it; and this, though so great a threat was set against it.

For further back also He saith, that they who receive not such as these shall suffer more grievous things than Sodom; and here He saith, *Inasmuch as ye did it not unto one of the least of these My brethren, ye did it not unto Me.* What sayest Thou? they are Thy brethren; and how dost Thou call them least? Why, for this reason they are brethren, because they are lowly, because they are poor, because they are outcast. For such doth He most invite to brotherhood, the unknown, the contemptible, not meaning by these the monks only, and them that have occupied the mountains, but every believer; though he be a secular person, yet if he be hungry, and famishing, and naked, and a stranger, His will is he should have the benefit of all this care. For Baptism renders a man a brother, and the partaking of the divine Mysteries.

v. 45. comp. v. 40.

[2.] Then, in order that thou mayest see in another way also the justice of the sentence, He first praises them that have done right, and saith, *Come, ye blessed of My Father, inherit*

the Kingdom prepared for you before the foundation of the world. For I was an hungred, and ye gave Me meat, and all that follows. For that they may not say, we had it not, He condemns them by their fellow-servants; like as the virgins by the virgins, and the servant that was drunken and gluttonous by the faithful servant, and him that buried his talent, by them that brought the two, and each one of them that continue in sin, by them that have done right. MATT. XXV. 45.

And this comparison is sometimes made in the case of an equal, as here, and in the instance of the Virgins, sometimes of him that hath advantage, as when he said, [1] *The men of Nineveh shall rise up and shall condemn this generation, because they believed at the preaching of Jonas; and, behold, a greater than Jonas is here;* and, *The queen of the south shall condemn this generation, because she came to hear the wisdom of Solomon;* and of an equal again, [2] *They shall be your judges;* and again of one at advantage, [3] *Know ye not, that we shall judge Angels, how much more things that pertain to this life?* [1] Matt. 12. 41, 42. [2] Matt. 12, 27. [3] 1 Cor. 6, 3.

And here, however, it is of an equal; for he compares rich with rich, and poor with poor. And not in this way only doth He shew the sentence justly passed, by their fellow-servants having done what was right when in the same circumstances, but also by their not being obedient so much as in these things in which poverty was no hindrance; as, for instance, in giving drink to the thirsty, in looking upon him that is in bonds, in visiting the sick. And when He had commended them that had done right, He shews how great was originally His bond of love towards them. For, *Come,* saith He, *ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.* To how many good things is this name equivalent, to be blessed, and blessed of the Father? And wherefore were they counted worthy of such great honours? What is the cause? *I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink;* and what follows.

Of what honour, of what blessedness are these words? And He said not, Take, but, *Inherit,* as one's own, as your Father's, as yours, as due to you from the first. For, before you were, saith He, these things had been prepared, and

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made ready for you, forasmuch as I knew you would be such as you are.

And in return for what do they receive such things? For the covering of a roof, for a garment, for bread, for cold water, for visiting, for going into the prison. For indeed in every case it is for what is needed; and sometimes not even for that. For surely, as I have said, the sick and he that is in bonds seeks not for this only, but the one to be loosed, the other to be delivered from his infirmity. But He, being gracious, requires only what is within our power, or rather even less than what is within our power, leaving to us to exert our generosity in doing more.

But to the others He saith, *Depart from Me, ye cursed,* (no longer of the Father; for not He laid the curse upon them, but their own works,) *into the everlasting fire, prepared,* not for you, but *for the devil and his angels.* For concerning the Kingdom indeed, when He had said, *Come, inherit the Kingdom,* He added, *prepared for you before the foundation of the world;* but concerning the fire, no longer so, but, *prepared for the devil.* I, saith He, prepared the Kingdom for you, but the fire no more for you, but *for the devil and his angels;* but since ye cast yourselves therein, impute it to yourselves. And not in this way only, but by what follows also, like as though He were excusing Himself to them, He sets forth the causes.

For I was an hungred, and ye gave me no meat. For though He that came to thee had been thine enemy, were not His sufferings enough to have overcome and subdued even the merciless? hunger, and cold, and bonds, and nakedness, and sickness, and to wander every where houseless? These things are sufficient even to destroy enmity. But ye did not these things even to a Friend, being at once Friend, and Benefactor, and Lord. Though it be a dog we see hungry, often we are overcome; and though we behold a wild beast, we are subdued; but seeing the Lord, art thou not subdued? And wherein are these things worthy of defence?

For if it were this only, were it not sufficient for a recompense? (I speak not of hearing such a voice, in the presence of the world, from Him that sitteth on the Father's Throne,

and of obtaining the Kingdom,) but were not the very doing it sufficient for a reward? But now even in the presence of the world, and at the appearing of that unspeakable glory, He proclaims and crowns thee, and acknowledges thee as His sustainer and host, and is not ashamed of saying such things, that He may make the crown brighter for thee. MATT. XXVI. 1—5.

So for this cause, while the one are punished justly, the others are crowned by grace. For though they had done ten thousand things, the munificence were of grace, that in return for services so small and cheap, such a heaven, and a kingdom, and so great honour, should be given them.

And it came to pass, when Jesus had finished these sayings, He said unto His disciples, Ye know that after two days is the Passover, and the Son of Man is betrayed to be crucified. In good season again doth He speak of the Passion, when He had reminded them of the Kingdom, and of the recompense there, and of the deathless punishment; as though He had said, Why are ye afraid at the dangers that are for a season, when such good things await you? But mark thou, I pray thee, how He hath in all His first sayings after a new manner worked up and thrown into the shade what was most painful to them. For He said not, Ye know that after two days I am betrayed, but, *Ye know that after two days is the Passover*, to shew that what is done is a mystery, and that a feast and celebration is being kept for the salvation of the world, and that with foreknowledge He suffered all. So then, as though this were sufficient consolation for them, He did not even say any thing to them now about a Resurrection; for it was superfluous, after having discoursed so much about it, to speak of it again. And moreover, as I said, He shews that even His very Passion is a deliverance from countless evils, having by the Passover reminded them of the ancient benefits in Egypt. ch. 26, 1. 2. [3.]

Then were assembled together the high priests, and the scribes, and the elders of the people, in the palace of the high priest, who was called Caiaphas, and consulted how they might take Jesus by subtlety, and kill Him. But they v. 3—5.

HOMIL. LXXIX. *said, Not on the feast day, lest there be an uproar among the people.*

Seest thou the unspeakable corruption of the Jewish state? Attempting unlawful acts, they come to the high priest, desiring to obtain their authority from that quarter, whence they ought to have found hindrance.

And how many high priests were there? For the law wills there should be one, but then there were many. Whence it is manifest, that the Jewish constitution had begun to dissolve. For Moses, as I said, commanded there should be one, and that when he was dead there should be another, and by the life of this person He measured the banishment of them that had involuntarily committed manslaughter. How then were there at that time many high priests? They were afterwards made for a year. And this the Evangelist declared, when he was speaking of Zacharias, saying, that he was of the course of Abia. Those therefore doth he here call high priests, who had been high priests.

What did they consult together? That they might seize Him secretly, or that they might put Him to death? Both; for they feared the people. Wherefore also they waited for the feast to be past; for *they said, Not on the feast day.* For the devil, lest he should make the Passion conspicuous, was not willing it should take place at the Passover; but they, lest there should be an uproar. Mark them then ever fearing, not the ills from God, neither lest any greater pollution should arise to them from the season, but in every case the ills from men.

Yet for all this, boiling with anger, they changed their purpose again. For though *they had said, Not at the feast time;* when they found the traitor, they waited not for the time, but slew Him at the feast. But why did they take Him then? They were boiling with rage, as I said; and they expected then to find Him, and all things they did as blinded. For though He Himself made the greatest use of their wickedness for His own Dispensation, they were not surely for this guiltless, but deserving of inflictions without number for their temper of mind. At least when all should be set free, even the guilty, then these men slew the Guiltless, Him that had conferred on them countless

benefits, and Who for a time had neglected the Gentiles for their sake. But O lovingkindness! them that were thus depraved, them that were thus froward, and full of countless evils, He again saves, and sends the Apostles to be slain in their behalf, and by the Apostles makes entreaty. *For*[1] *we are ambassadors of Christ.* MATT. XXVI. 3—5. [1] 2 Cor. 5, 20.

Having then such patterns as these, I say not, let us die for our enemies, for we ought to do even this; but since we are too feeble for this, I say for the present, at least let us not look with an evil eye upon our friends, let us not envy our benefactors. I say not for the present, let us do good to them that evil entreat us, for I desire even this; but since you are too gross for this, at least avenge not yourselves. What is our condition, a scene, and acting? Wherefore can it be that ye set yourselves directly against the acts enjoined? It is not for nought that all else hath been written, and how many things He did at the very Cross sufficient to recall them to Him; but that thou mightest imitate His goodness, that thou mightest emulate His lovingkindness. For indeed He cast them to the ground, and restored the servant's ear, and discoursed with forbearance; and great miracles did He shew forth, when lifted up, turning aside the sunbeams, bursting the rocks, raising the dead, frightening by dreams the wife of him that was judging Him, at the very judgment shewing forth all meekness, (which was of power not less than miracles to gain them over,) forewarning them of countless things in the judgment hall; on the very cross crying aloud, [2]*Father, forgive them their sin.* And when buried, how many things did He shew forth for their salvation? And having risen again, did he not straightway call the Jews? did He not give them remission of sins? did He not set before them countless blessings? What can be more strange than this? They that crucified Him, and were breathing murder, after they crucified Him, became sons of God. [2] Luke 23, 24.

What can be equal to this tenderness? On hearing these things let us hide our faces, to think that we are so far removed from Him, Whom we are commanded to imitate. Let us at least see how great the distance, that we may at any rate condemn ourselves, for warring with these, in behalf of whom Christ gave His Life, and not being willing to be reconciled

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to them, whom that He might reconcile He refused not even to be slain; unless this too be some expense, and outlay of money, which ye object in almsgiving.

[4.] Consider of how many things thou art guilty; and so far from being backward to forgive them that have injured thee, thou wilt even run unto them that have grieved thee, in order that thou mayest have a ground for pardon, that thou mayest find a remedy for thine own evil deeds.

The sons of the Greeks, who look for nothing great, have often shewn self-command toward these: and thou who art to depart hence with such hopes, shrinkest, and art slow to act; and that which time effects, this thou endurest not to do before the time for God's Law, but willest this passion to be quenched without reward, rather than for a reward? For neither, if this should have arisen from the time, wilt thou have any advantage, but rather great will be the punishment, because, what time hath effected, this the law of God persuaded thee not to do.

But if thou sayest that thou burnest with the memory of the insult; call to mind if any good hath been done thee by him that hath offended thee, and how many ills thou hast occasioned to others.

Hath he spoken ill of thee, and disgraced thee? Consider also that thou hast spoken thus of others. How then wilt thou obtain pardon, which thou bestowest not on others? But hast thou spoken ill of no one? But thou hast heard men so speaking, and allowed it. Neither is this guiltless.

Wilt thou learn how good a thing it is not to remember injuries, and how this more than any thing pleases God? Them that exult over persons, justly chastised by Himself, He punishes. And yet they are justly chastised; but thou shouldest not rejoice over them. So the Prophet having brought many accusations, added this also, saying, [1] *They felt nothing for the affliction of Joseph;* and again, [2] *She that inhabiteth Enan, came not forth to lament for the place near her.* And yet both Joseph, (that is, the tribes that were sprung from him,) and the neighbours of these others, were punished according to the purpose of God; nevertheless, it is His will that we sympathise even with these. For if we, being evil, when we are punishing a servant, if we should see

[1] Amos 6, 6.
[2] Micah 1, 1. LXX.

one of his fellow slaves laughing, we at the same time are provoked the more, and turn our anger against him; much more will God punish them that exult over those whom He chastises. But if upon them that are chastised by God it is not right to trample, but to grieve with them, much more with them that have sinned against us. For this is love's sign; love God prefers to all things. For as in the royal purple, those are precious amongst the flowers and dyes, which make up this robing; so here too, these virtues are the precious ones, which preserve love. But nothing maintains love so much as the not remembering them that have sinned against us. MATT. XXVI. 3—5.

"Why? did not God guard the other side also? Why? did He not drive him that hath done the wrong to him that is wronged? Doth He not send him from the Altar to the other, and so after the reconciliation invite him to the Table?" But do not therefore wait for the other to come, since thus thou hast lost all. For to this intent most especially doth He appoint unto thee an unspeakable reward, that thou mayest prevent the other, since, if thou art reconciled by his entreaties, the amity is no longer the result of the Divine command, but of the other party's diligence. Wherefore also thou goest away uncrowned, while he receives the rewards.

What sayest thou? Hast thou an enemy, and art thou not ashamed? Why is not the devil enough for us, that we bring upon ourselves those of our own race also? Would that not even he had been minded to war against us; would that not even he were a devil!

Knowest thou not how great the pleasure after reconciliation? For what, though in our enmity it appear not great? For that it is sweeter to love him that doth us wrong than to hate him, after the enmity is done away thou shalt be able to learn full well. Why then do we imitate the mad, devouring one another, warring against our own flesh? [5.]

Hear even under the Old Testament, how great regard there was for this, *The*[1] *ways of revengeful men are unto death.* *One*[2] *man keepeth anger against another, and doth he seek healing of God?* "And yet He allowed, *eye for eye*, and *tooth for tooth*, how then doth He find fault?" Because He allowed even those things, not that we should do them one

[1] Prov. 12, 28. LXX.
[2] Ecclus. 28, 3.

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to another, but that through the fear of suffering, we might abstain from the commission of crime. And besides, those acts are the fruits of a short-lived anger, but to remember injuries is the part of a soul that practises itself in evil.

But hast thou suffered evil? yet nothing so great, as thou wilt do to thyself by remembering injuries. And besides, it is not so much as possible for a good man to suffer any evil. For suppose there to be any man, having both children and a wife, and let him practise virtue, and let him have moreover many occasions of being injured, as well abundance of possessions, as sovereign power, and many friends, and let him enjoy honour; only let him practise virtue, for this must be added, and let us in supposition lay plagues upon him. And let some wicked man come unto him, and involve him in losses. What then is that to him who accounts money nothing? Let him kill his children. What this to him, who learns to be wise touching the Resurrection? Let him slay his wife; what is this to him who is instructed not to sorrow for them that are fallen asleep? let him cast him into dishonour. What this to him who accounts the things present, the flower of the grass? If thou wilt, let him also torture his body, and cast him into prison, what this to him that hath learnt, *Though*[1] *our outward man perish, yet the inward man is renewed;* and that [2]*tribulation worketh approval?*

[1] 2 Cor. 4, 16.
[2] Rom. 5, 4.

Now I had undertaken that he should receive no harm; but the account as it proceeded hath shewn that he is even advantaged, being renewed, and becoming approved.

Let us not then vex ourselves with others, injuring ourselves, and rendering our soul weak. For the vexation is not so much from our neighbours' wickedness, as from our weakness. Because of this, should any one insult us, we weep, and frown; should any one rob us, we suffer the same like those little children, which the more clever of their companions provoke for nothing, grieving them for small causes; but nevertheless these too, if they should see them vexed, continue to tease them, but if laughing, they on the contrary leave off. But we are more foolish even than these, lamenting for these things, about which we ought to laugh.

Wherefore I entreat, let us let go this childish mind, and lay hold of Heaven. For indeed, Christ willeth us to be men, perfect men. On this wise did Paul also command, [1]*Brethren, be not children in understanding*, he saith, *howbeit in malice be ye children.* MATT. XXVI. 5. [1] 1 Cor. 14, 20.

Let us therefore be children in malice, and flee wickedness, and lay hold on virtue, that we may attain also to the good things eternal, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, world without end. Amen.

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MATT. xxvi. 6, 7.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His Head, as He sat at meat.

THIS woman seems indeed to be one and the same with all the Evangelists, yet she is not so; but though with the three she doth seem to me to be one and the same[a], yet not so with John, but another person, one much to be admired, the sister of Lazarus.

But not without purpose did the Evangelist mention the leprosy of Simon, but in order that He might shew whence the woman took confidence, and came unto Him. For inasmuch as the leprosy seemed a most unclean disease, and to be abhorred, and yet she saw Jesus had both healed the man, (for else He would not have chosen to have tarried with a leper,) and had gone in to his house; she grew confident, that He would also easily wipe off the uncleanness of her soul. And not for nought doth He name the city also, Bethany, but that thou mightest learn, that of His own will He cometh to His Passion. For He who before this was fleeing

[a] St. Augustine, on St. John, Hom. xlix. §. 3. speaks of the identity as doubtful. See also Greswell, vol. ii. Diss. xvii. and vol. iii. Diss. iii. It seems that the *occasion* recorded in St. Luke vii. 37. must have been different, whether the person were the same or not. St. Chrysostom supposes *two* unctions *at Bethany*. See note at the end of 'Sermons preached at St. Saviour's Church, Leeds.'

through the midst of them; then, at the time when their envy was most kindled, comes near within about fifteen furlongs; so completely was His former withdrawing Himself a part of a dispensation[1]. MATT. XXVI. 8—13.

[1] lit. an economy.

The woman therefore having seen Him, and having taken confidence from thence, came unto Him. For if she that had the issue of blood, although conscious to herself of nothing like this, yet because of that natural seeming uncleanness, approached Him trembling and in fear; much more was it likely this woman should be slow, and shrink back because of her evil conscience. Wherefore also it is after many women, the Samaritan, the Cauaanite, her that had the issue of blood, and other besides, that she cometh unto Him, being conscious to herself of much impurity; and then not publicly but in a house. And whereas all the others were coming unto Him for the healing of the body alone, she came unto Him by way of honour only, and for the amendment of the soul. For neither was she at all afflicted in body, so that for this most especially one might marvel at her.

And not as to a mere man did she come unto Him; for then she would not have wiped [His feet] with her hair, but as to one greater than man can be. Therefore that which is the most honourable member of the whole body, this she laid at Christ's feet, even her own head.

But when His disciples saw it, they had indignation, such are the words, *saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. But when Jesus understood it, He said, Why trouble ye the woman? for she hath wrought a good work upon Me? For ye have the poor always with you, but Me ye have not always. For in that she hath poured this ointment on My Body, she did it for My burial. Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.* v. 8–13.

And whence had they this thought? They used to hear their Master saying, [2]*I will have mercy, and not sacrifice,* and blaming the Jews, because they omitted the weightier matters, judgment, and mercy, and faith, and discoursing

[2] See 9, 13. and 12, 7.

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much on the Mount concerning almsgiving, and from these things they inferred with themselves, and reasoned, that if He accepts not whole burnt offerings, neither the ancient worship, much more will He not accept the anointing of oil.

But though they thus thought, He knowing her intention suffers her. For indeed great was her reverence, and unspeakable her zeal; wherefore of this exceeding condescension, He permitted the oil to be poured even on His Head.

For if He refused not to become man, and to be borne in the womb, and to be fed at the breast, why marvellest thou, if He doth not utterly reject this? For like as the Father suffered savour of meat, and smoke, even so did He the harlot, accepting, as I have already said, her intention. For Jacob too anointed a pillar to God, and oil was offered in the sacrifices, and the priests were anointed with ointment.

But the disciples not knowing her purpose found fault unseasonably, and by the things they laid to her charge, they shew the woman's munificence. For saying, that it might have been sold for three hundred pence, they shewed how much this woman had spent on the ointment, and how great generosity she had manifested. Wherefore He also rebuked them, saying, *Why trouble ye the woman?* And He adds a reason, as it was His will again to put them in mind of His Passion, *For she did it*, He said, *for My Burial.* And another reason, *For ye have the poor always with you, but Me ye have not always;* and, *Wheresoever the Gospel shall be preached, that shall be told also which this woman hath done.*

Seest how again He declares beforehand the going forth unto the Gentiles, in this way also consoling them for His death, if after the Cross His Power was so to shine forth, that the Gospel should be spread abroad in every part of the earth.

Who then is so wretched, as to set his face against so much truth? For lo! what He said is come to pass, and to whatever part of the earth thou mayest go, thou wilt see her celebrated.

And yet neither was the person that did it distinguished, nor had what was done many witnesses, neither was it in a

theatre, but in a house, that it took place, and this a house of some leper, the disciples only being present. MATT. XXVI. 8—13.

[2.] Who then proclaimed it, and caused it to be spread abroad? It was the power of Him Who is speaking these words. And while of countless kings and generals the noble exploits even of those whose memorials remain have sunk into silence; and having overthrown cities, and encompassed them with walls, and set up trophies, and enslaved many nations, they are not known so much as by hearsay, nor by name, though they have both set up statues, and established laws; yet that a woman who was a harlot poured out oil in the house of some leper, in the presence of ten men, this all men celebrate throughout the world; and so great a time has passed, and yet the memory of that which was done hath not faded away, but alike Persians and Indians, Scythians and Thracians, and Sarmatians, and the race of the Moors, and they that dwell in the British Islands, spread abroad that which was done secretly in a house by a woman that had been a harlot.

Great is the loving-kindness of the Lord. He endureth an harlot, an harlot kissing his feet, and moistening them with oil, and wiping them with her hair, and He receives her, and reproves them that blame her. For neither was it right that for so much zeal the woman should be driven to despair.

But mark thou this too, how far they were now raised up above the world, and forward in almsgiving. And why was it He did not merely say, *She hath wrought a good work*, but before this, *Why trouble ye the woman?* That they might learn not at the beginning to require too high principles of the weaker sort. Therefore neither doth He examine the act merely itself by itself, but taking into account the person of the woman. And indeed if He had been making a law, He would not have brought in the woman, but that thou mightest learn that for her sake these things were said, that they might not mar her budding faith, but rather cherish it, therefore He saith it, teaching us whatever good thing may be done by any man, though it be not quite perfect, to receive it, and encourage it, and advance it, and not to seek all perfection at the beginning.

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For, that at least He Himself would rather have desired this, is manifest from the fact, that He required a bag to be borne, Who had not where to lay His Head. But then the time demanded not this, that He should correct the deed, but that He should accept it only. For even as, if any one asked Him, without the woman's having done it, He would not have approved this; so, after she had done it, He looks to one thing only, that she be not driven to perplexity by the reproof of the disciples, but that she should go from His care, having been made more cheerful and better. For indeed after the oil had been poured out, their rebuke had no seasonableness.

Do thou then likewise, if thou shouldest see any one provide sacred vessels and offer them, and loving to labour upon any other ornament of the Church, about its walls or floor; do not command what has been made to be sold, or overthrown, lest thou spoil his zeal. But if, before he had provided them, he were to tell thee of it, command it to be given to the poor; forasmuch as He also did this not to spoil the spirit of the woman, and as many things as He says, He speaks for her comfort.

Then because He had said, *She hath done it for My burial;* that He might not seem to perplex the woman, by making mention of such a thing as this, His burial and death, I mean; see how by that which follows He recovers her, saying, *What she hath done shall be spoken of in the whole world.*

And this was at once consolation to His disciples, and comfort and praise to her. For all men, He saith, shall celebrate her hereafter; and now too hath she announced beforehand My Passion, by bringing unto Me what was needed for a funeral, let not therefore any man reprove her. For I am so far from condemning her as having done amiss, or from blaming her as having not acted rightly, that I will not suffer what hath been done to lie hid, but the world shall know that which has been done in a house, and in secret. For in truth the deed came of a reverential mind, and fervent faith, and a contrite soul.

And wherefore did He promise the woman nothing spiritual; but the perpetual memory? From this He is causing

her to feel a confidence about the other things also. For if she hath wrought a good work, it is quite evident she shall receive a due reward. MATT. XXVI. 14—16.

Then went one of the twelve, he that was called Judas Iscariot, unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? Then. When? When these things were spoken, when He had said, It is for My Burial, and not even thereby was he moved to compunction, neither when he heard that the Gospel should be preached every where did he fear, (and yet it was the language of unspeakable power,) but when women shewed so much honour, and women that had been harlots, then he wrought the devil's works. v.14.15.

But what can be the reason they mention his surname? Because there was also another Judas. And they do not shrink from saying, He was of the twelve; so entirely do they hide none of those things which seem to be matters of reproach. And yet they might have said merely this, that he was one of the disciples, for there were others besides. But now they add, of the twelve, as though they had said, Of the first company of those selected as the best, of them with Peter and John. Because for one thing did they care, for truth alone, not for concealing what things were done.

For this cause many of the signs they pass by, but of the things that appear to be matters of reproach they conceal nothing; but though it be word, though it be deed, though it be what you will of this kind, they proclaim it with confidence. And not these only, but even John himself who utters the higher doctrines. For he most of all tells us of the affronts and the reproachful things that were done unto Him. [3.]

And see how great is the wickedness of Judas, in that he comes unto them of his own accord, in that he does this for money, and for such a sum of money.

But Luke saith, that he conferred with the chief captains[1]. For after that the Jews became seditious, the Romans set over them those that should provide for their good order. For their government had now undergone a change according to the prophecy. [1] Luke 22, 4.

To these then he went and said, *What will ye give me,* v.14-16.

Homil. LXXX. *and I will deliver him unto you. And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him.* For indeed he was afraid of the multitude, and desired to seize him alone.

Oh madness! how did covetousness altogether blind him! For he that had often seen Him when He went through the midst, and was not seized, and when He afforded many demonstrations of His Godhead and Power, looked to lay hold on Him; and this while He was using like a charm for him so many, both awful and soothing words, to put an end to this evil thought. For not even at the supper did He forbear from this care of him, but unto the last day discoursed to him of these things. But he profited nothing. Yet not for that did the Lord cease to do His part.

Knowing this, then, let us also not intermit to do all things unto them that sin and are remiss, warning, teaching, exhorting, admonishing, advising, though we profit nothing. For Christ indeed foreknew that the traitor was incorrigible, yet nevertheless He ceased not to supply what could be done by Himself, as well admonishing as threatening and bewailing over him, and no where plainly, nor openly, but in a concealed way. And at the very time of the betrayal, He allowed him even to kiss Him, but this benefited him nothing. So great an evil is covetousness, this made him both a traitor, and a sacrilegious robber.

Hearken, all ye covetous, ye that have the disease of Judas; hearken, and beware of the calamity. For if he that was with Christ, and wrought signs, and had the benefit of so much instruction, because he was not freed from the disease, was sunk into such a gulf; how much more shall ye, who do not so much as listen to the Scripture, who are constantly riveted to the things present, become an easy prey to this calamity, unless ye have the advantage of constant care. Every day was that man with Him, Who had not where to lay His head, and every day was he instructed by deeds, and by words, not to have gold, nor silver, nor two coats; and yet he was not taught self restraint; and how dost thou expect to escape the disease, if thou hast not the benefit of earnest attention, and dost not use much diligence? For terrible, terrible is the monster,

yet nevertheless, if thou be willing, thou wilt easily get the better of him. For the desire is not natural; and this is manifest from them that are free from it. For natural things are common to all; but this desire has its origin from remissness alone; hence it takes its birth, hence it derives its increase, and when it has seized upon those who look greedily after it, it makes them live contrary to nature. For when they regard not their fellow countrymen, their friends, their brethren, in a word all men, and with these even themselves, this is to live against nature. Whence it is evident that the vice and disease of covetousness, wherein Judas, being entangled, became a traitor, is contrary to nature. And how did he become such a one, you may say, having been called by Christ? Because God's call is not compulsory, neither does it force the will of them who are not minded to choose virtue, but admonishes indeed, and advises, and does and manages all things, so as to persuade men to become good; but if some endure not, it does not compel. But if thou wouldest learn from what cause he became such as he was, thou wilt find him to have been ruined by covetousness. MATT. XXVI. 14—16.

And how was he taken by this calamity? one may say. Because he grew remiss. For hence arise such changes, as on the other hand, those for the better from diligence. How many for instance that were violent, are now more gentle than lambs? how many lascivious persons have become afterwards continent? how many, heretofore covetous, yet now have cast away even their own possessions? And the contrary again has been the result of remissness. For Gehazi also lived with a holy man, and he too became depraved from the same disease. For this calamity is the most grievous of all. Hence come robbers of tombs, hence men-slayers, hence wars and fightings, and whatsoever evil thou mayest mention, it cometh hence. And in every respect is such a one useless, whether it be requisite to lead an army or to guide a people; or rather not in public matters only, but also in private. If he is to marry a wife, he will not take the virtuous woman, but the vilest of all; if he have to buy a house, not that which becomes a free man, but

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what can bring much rent; if he is to buy slaves, or what else it may be, he will take the worst.

And why do I speak of leading an army, and guiding a people, and managing households; for should he be a king, he is the most wretched of all men, and a pest to the world, and the poorest of all men. For he will feel like one of the common sort, not accounting all men's possessions to be his, but himself to be one of all; and when spoiling all men's goods, thinks himself to have less than any. For measuring the things present by his desire for those whereof he is not yet possessed, he will account the former nothing compared to the latter. Wherefore also one saith, *There*[1] *is not a more wicked thing than a covetous man;* for such a one both setteth himself to sale, and goeth about, a common enemy of the world, grieving that the earth doth not bear gold instead of the corn, and the fountains instead of streams, and the mountains instead of stones; vexed at the fruitfulness of the seasons, troubled at common benefits; shunning every means whence one cannot obtain money; undergoing all things whence one can scrape together so much as two farthings; hating all men, the poor, and the rich; the poor, lest they should come and beg of him; the rich, because he hath not their possessions. All men he accounts to be possessed of what is his, and as though he had been injured by all, so is he displeased with all. He knows not plenty, he has no experience of satiety, he is more wretched than any, even as, on the other hand, he that is freed from these things, and practises self-restraint, is the most enviable. For the virtuous man, though he be a servant, though a prisoner, is the most happy of all men. For no one shall do him ill, no not though all men should come together out of the world, setting in motion arms and camps, and warring with him. But he that is depraved and vile, and such as we have described, though he be a king, though he have on a thousand diadems, will suffer the utmost extremities, even from a common hand. So feeble is vice, so strong is virtue.

[1] Ecclus. 10, 9. [4.]

Why then dost thou mourn, being in a state of poverty. Why wailest thou keeping a feast, for indeed it is an

occasion of feasting. Why weepest thou, for poverty is a festival, if thou be wise. Why lamentest thou, thou little child; for such a one we should call a little child. Did such a person strike thee? What is this, he made thee more able to endure? But did he take away thy money? He hath removed the greater part of thy burden. But hath he cut off thine honour? Again thou tellest me of another kind of freedom. Hear even those without teaching wisdom touching these things, and saying, "Thou hast suffered no ill, if thou shew no regard to it." But hath he taken away that great house of thine, which hath enclosures about it? But behold the whole earth is before thee, the public buildings, whether thou wouldest have them for delight, or for use. And what is more pleasing or more beautiful than the firmament of Heaven. MATT. XXVI. 14—16.

How long are ye poor and needy? It is not possible for him to be rich, who is not wealthy in his soul; like as it is not possible for him to be poor, who hath not the poverty in his mind. For if the soul is a nobler thing than the body, the less noble parts have not power to affect it after themselves; but the noble part draws over unto herself, and changes those that are not so noble. For so the heart, when it has received any hurt, affects the whole body accordingly; if its temperament be disordered, it mars all, if it be rightly tempered, it profits all. And if any of the remaining parts should have become corrupt, while this remains sound, it easily shakes off what is evil in them also.

And that I may further make what I say more plain, what is the use, I pray thee, of verdant branches, when the root is withering? and what is the harm of the leaves being withered above, while this is sound? So also here there is no use of money, while the soul is poor; neither harm from poverty, when the soul is rich. And how can a soul, one may say, be rich, being in want of money? Then above all times might this be; for then also is it wont to be rich.

For if, as we have often shewn, this is a sure proof of being rich, to despise wealth, and to want nothing; and of poverty again, to want, and any one would more easily despise money in poverty than in wealth, it is quite evident

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that to be in poverty rather makes one to be rich. For indeed that the rich man sets his heart on money more than the poor man, is surely plain to every one; like as the drunken man is thirsty, rather than he that hath partaken of drink sufficiently. For neither is his desire such as to be quenched by too much; but, on the contrary, it is its nature to be inflamed by this. For fire likewise, when it has received more food, then most of all waxes fierce; and the tyranny of wealth, when thou hast cast into it more gold, then most especially is increased.

If then the desiring more be a mark of poverty; and he that is in the possession of riches is like this; he is especially in poverty. Seest thou that the soul then most of all is poor, when it is rich; and then is rich, when it is in poverty?

And if thou wilt, let us exercise our reasoning in persons also, and let there be two, the one having ten thousand talents, the other ten, and from both let us take away these things. Who then will grieve the most? He that hath lost the ten thousand. But he would not have grieved more, unless he had loved it more; but if he loves more, he desires more; but if he desires more, he is more in poverty. For this do we most desire, of which we are most in want, for desire is from want. For where there is satiety, there cannot be desire. For then are we most thirsty, when we have most need of drink.

And all these things have I said, to shew that if we be vigilant, no one shall harm us; and that the harm arises not from poverty, but from ourselves. Wherefore I beseech you with all diligence to put away the pest of covetousness, that we may both be wealthy here, and enjoy the good things eternal, unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory world without end. Amen.

HOMILY LXXXI.

MATT. xxvi. 17, 18.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we prepare for Thee to eat the Passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples.

By the first day of the feast of unleavened bread, he means the day before that feast; for they are accustomed always to reckon the day from the evening, and he makes mention of this in which in the evening the Passover must be killed; for on the fifth day of the week they came unto Him. And this[1] one calls the day before the feast of unleavened bread, speaking of the time when they came to Him, and another saith on this wise, *Then*[2] *came the day of unleavened bread, when the Passover must be killed;* by the word *came*, meaning this, it was nigh, it was at the doors, making mention plainly of that evening. For they began with the evening, wherefore also each adds, when the Passover was killed.

[1] John 13, 1.

[2] Luke 22, 7.

And they say, *Where wilt Thou that we prepare for Thee to eat the Passover?* So even from this it is manifest, that He had no house, no place of sojourning; and I suppose neither had they. For surely they would have entreated him to come there. But neither had they any, having now parted with all things.

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But wherefore did He keep the Passover? To indicate by all things unto the last day, that He is not opposed to the Law.

And for what possible reason doth He send them to an unknown person? To shew by this also that He might have avoided suffering. For He Who prevailed over this man's mind, so that he received them, and that by words; what would He not have done with them that crucified Him, if it had been His will not to suffer? And what He did about the ass, this He did here also. For there too He saith, *If*[1] *any man say aught unto you, ye shall say, that the Lord hath need of them;* and so likewise here, *The Master saith, I will keep the Passover at thy house.* But I marvel not at this only, that he received Him, being unknown, but that expecting to bring upon himself such enmity and implacable hostility, he despised the enmity of the multitude.

[1] Matt. 21, 3.

After this, because they knew him not, He gave them a sign, like as the Prophet touching Saul, saying, *Thou*[2] *shalt find one going up and carrying a bottle;* and here, *carrying a pitcher.* And see again the display of his power. For He did not only say, *I will keep the Passover*, but He adds another thing also, *My time is at hand.* And this He did, at once continually reminding His disciples of the Passion, so that exercised by the frequency of the prediction, they should be prepared for what was to take place; and at the same time to shew to themselves, and to him that was receiving Him, and to all the Jews, which I have often mentioned, that not involuntarily doth He come to His Passion. And He adds, *with My disciples,* in order that both the preparation should be sufficient, and that the man should not suppose that He was concealing Himself.

[2] 1 Sam. 10, 3.

v. 20. *Now when the even was come, He sat down with the twelve disciples.* Oh the shamelessness of Judas! For he too was present there, and came to partake both of the mysteries, and of the meal[3], and is convicted at the very table, when although he had been a wild beast, he would have become tame.

[3] lit. salt

For this cause the Evangelist also signifies, that while they are eating, Christ speaks of His betrayal, that both by

the time and by the table he might shew the wickedness of the traitor. MATT. XXVI. 21—24.

For when the disciples had done, as Jesus had appointed them, *when the even was come, He sat down with the twelve. And as they did eat, He said*, we are told, *Verily, I say unto you, that one of you shall betray Me.* And before the supper, He had even washed his feet. And see how He spares the traitor. For He said not, such a one shall betray me; but, *one of you*, so as again to give him power of repentance by concealment. And He chooseth to alarm all, for the sake of saving this man. Of you, the twelve, saith He, that are every where present with me, whose feet I washed, to whom I promised so many things. v. 21.

Intolerable sorrow thereupon seized that holy company. And John indeed saith, they *were*[1] *in doubt, and looked one upon another*, and each of them asked in fear concerning himself, although conscious to themselves of no such thing. But this Evangelist saith, that *being exceeding sorrowful, they began every one of them to say unto Him, Lord, is it I? And He answered and said, He it is, to whom I shall give a sop, when I have dipped it.* [1] John 13, 22. v. 22.23. comp. John 13, 26.

Mark at what time He discovered him. It was when it was His will to deliver the rest from this trouble, for they were even dead with the fear, wherefore also they were instant with their questions. But not only as desiring to deliver them from their distress He did this, but also as willing to amend the traitor. For since after having often heard it generally, he continued incorrigible, being past feeling, He being minded to make him feel more, takes off his mask.

For when being sorrowful they began to say, *Is it I, Lord? He answered and said, He that dippeth with Me in the dish, the same shall betray Me. The Son of Man goeth, as it is written of Him, but woe to the man by whom the Son of Man is betrayed. It had been good for that man if he had not been born.* v. 23.24.

Now some say that he was so bold as not to honour his Master, but to dip with Him: but to me Christ seems to have done this too, to shame him the more, and bring him over to a better disposition. For this act again has something more in it. But these things we ought not to pass by [2.]

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at random, but they should be infixed in our minds, and wrath would find no place at any time.

For who, bearing in mind that supper, and the traitor sitting at meat with the Saviour of all, and Him Who was to be betrayed thus meekly reasoning, would not put away all venom of wrath and anger? See at any rate how meekly He conducts Himself towards him, *The Son of Man goeth, as it is written of Him.*

And these things again He said, both to restore the disciples, that they might not think the thing was a sign of weakness, and to amend the traitor.

But woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born. See again in His rebukes His unspeakable meekness. For not even here with invective, but more in the way of compassion, doth He apply what He saith, but in a disguised way again; and yet not his former senselessness only, but his subsequent shamelessness was deserving of the utmost indignation. For after this conviction he saith, *Is it I, Lord?* Oh insensibility! He enquires, when conscious to himself of such things. For the Evangelist too, marvelling at his boldness, saith this. What then saith the most mild and gentle Jesus? *Thou sayest.* And yet He might have said, O thou unholy, thou all unholy one; accursed, and profane; so long a time in travail with mischief, who hast gone thy way, and made satanical compacts, and hast agreed to receive money, and hast been convicted by Me too, dost thou yet dare to ask? But none of these things did He say; but how? *Thou sayest?* fixing for us bounds and rules of long suffering.

But some one will say, Yet if it was written that He was to suffer these things, wherefore is Judas blamed, for he did the things that were written? But not with this intent, but from wickedness. For if thou enquire not concerning the motive, thou wilt deliver even the devil from the charges against him. But these things are not, they are not so. For both the one and the other are deserving of countless punishments, although the world was saved. For neither did the treason of Judas work out salvation for us, but the wisdom of Christ, and the good contrivance of

His fair skill, using the wickednesses of others for our advantage. MATT. XXVI. 23. 24.

"What then," one may say, "though Judas had not betrayed Him, would not another have betrayed Him?" And what has this to do with the question? "Because if Christ must needs be crucified, it must be by the means of some one, and if by some one, surely by such a person as this. But if all had been good, the dispensation in our behalf had been impeded." Not so. For the Allwise knows how He shall bring about our benefits, even had this happened. For His wisdom is rich in contrivance, and incomprehensible. So for this reason, that no one might suppose that Judas had become a minister of the dispensation, he declares the wretchedness of the man. But some one will say again, "And if it had been good if he had never been born, wherefore did He suffer both this man, and all the wicked, to come into the world?" When thou oughtest to blame the wicked, for that having the power not to become such as they are, they have become wicked, thou leavest this, and busiest thyself, and art curious about the things of God; although knowing that it is not by necessity that any one is wicked.

"But the good only should be born," he would say, "and there were no need of hell, nor punishment, nor vengeance, nor trace of vice, but the wicked should either not be born at all, or being born should straightway depart."

First then, it were well to repeat to thee the saying of the Apostle, *Nay*[1] *but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?* [1] Rom. 9, 20.

But if thou still demandest reasons, we would say this, that the good are more admired for being among the bad; because their long-suffering and great self-command is then most shewn. But thou takest away the occasion of their wrestlings, and conflicts, by saying these things. "What then, in order that these may appear good, are others punished?" saith he. God forbid, but for their own wickedness. For neither because they were brought into the world did they become wicked, but on account of their own wickedness; wherefore also they are punished. For how

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should they fail to be deserving of punishment, seeing they have so many teachers of virtue, and gain nothing therefrom. For like as the noble and good are worthy of double honour, because they both became good, and took no hurt from the wicked; so also the worthless deserve twofold punishment, both because they became wicked, when they might have become good, (they shew it who have become such,) and because they gained nothing from the good.

But let us see what saith this wretched man, when convicted by his Master. What then saith he? *Rabbi, is it I?* And why did he not ask this from the beginning? He thought to escape knowledge by its being said, *one of you;* but when He had made him manifest, he ventured again to ask, confiding in the clemency of his Master, that He would not convict him. O blindness! Whereunto hath it led him? Such is covetousness, it renders men fools and senseless, yea reckless, and dogs instead of men, or rather even more fierce than dogs, and devils after being dogs. This man at least received unto him the devil even when plotting against him, but Jesus, even when doing him good, he betrayed, having already become a devil in will. For such doth the insatiable desire of gain make men, out of their mind, frenzy-smitten, altogether given up to gain, as was the case even with Judas.

v. 25.

[3.]

But how do Matthew and the other Evangelists say, that, when he made the agreement touching the treason, then the devil seized him; but John, that *after*[1] *the sop Satan entered into him.* And John himself knew this, for further back he saith, *The*[2] *devil having now put into the heart of Judas, that he should betray Him.* How then doth he say, *After the sop Satan entered into him?* Because he enters not in suddenly, nor at once, but makes much trial first, which accordingly was done here also. For after having tried him in the beginning, and assailed him quietly, after that he saw him prepared to receive him, he thenceforth wholly breathed himself into him, and completely got the better of him.

[1] John 13, 27.

[2] John 13, 2.

But how, if they were eating the Passover, did they eat it contrary to the law? For they should not have eaten it,

sitting down to their meat[1]. What then can be said? That after eating it, they then sat down to the banquet. MATT. XXVI. 24. 25.

But another Evangelist saith, that on that evening He not only ate the Passover, but also said, *With*[2] *desire I have desired to eat this Passover with you*, that is, on that year. For what reason? Because then the salvation of the world was to be brought about, and the mysteries to be delivered, and the subjects of sorrow to be done away with by His death; so welcome was the Cross to Him. But nothing softened the savage monster, nor moved, nor shamed him. He pronounced him wretched, saying, *Woe to that man.* He alarmed him again, saying, *It were good for him if he had not been born.* He put him to shame, saying, *To whom I shall give a sop, when I have dipped it.* And none of these things checked him, but he was seized by covetousness, as by some madness, or rather by a more grievous disease. For indeed this is the more grievous madness. [1] Exod. 12, 11. [2] Luke 22, 15.

For what would the madman do like this? He poured not forth foam out of his mouth, but he poured forth the murder of his Lord. He distorted not his hands, but stretched them out for the price of precious Blood. Wherefore his madness was greater, because he was mad being in health.

But he doth not utter, [sayest thou,] sounds without meaning. And what is more without meaning than this language. *What will ye give me, and I will deliver Him unto you? I will deliver*, the devil spake by that mouth. But he did not smite the ground with his feet struggling? Nay, how much better so to struggle, than thus to stand upright. But sayest thou, he did not cut himself with stones? Yet how much better, than to do such things as these! v. 15.

Will ye, that we bring forward the possessed and the covetous, and make a comparison between the two. But let no one account what is done a reproach to himself. For we do not reproach the nature, but we lament the act. The possessed was never clad with garments, cutting himself with stones, and running, he rushes over rough paths, driven headlong of the devil. Do not these things seem to be dreadful? What then, if I shall shew the covetous doing

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more grievous things than these to their own soul, and to such a degree more grievous, that these are considered child's play compared with those? Will you indeed shun the pest? Come then, let us see if they are in any respect in a more tolerable state than they. In none, but even in a more grievous condition; for indeed they are more objects of shame than ten thousand naked persons. For it were far better to be naked as to clothing, than being clad with the fruits of covetousness, to go about like them that celebrate the orgies for Bacchus. For like as they have on madmen's masks and clothes, so have these also. And much as the nakedness of the possessed is caused by madness, so doth madness produce this clothing, and the clothing is more miserable than the nakedness.

And this I will hereby endeavour to prove. For whom should we say was more mad, amongst madmen themselves; one who should cut himself, or one who together with himself should hurt those who met him? It is quite clear that it is this last. The madmen then strip themselves of their clothing, but these all that meet them. "But these tear their clothes to pieces." And how readily would every one of those that are injured consent that his garment should be torn, rather than be stripped of all his substance?

"But those do not aim blows at the face." In the first place, the covetous do even this, and if not all, yet do all inflict by famine and penury more grievous pains on the belly.

"But those bite not with the teeth." Would that it were with teeth, and not with the darts of covetousness fiercer than teeth. *For*[1] *their teeth are weapons and darts.* For who will feel most pained, he that was bitten once, and straightway healed, or he that is for ever eaten up by the teeth of penury? For penury when involuntary is more grievous than furnace or wild beast.

[1] Ps. 57, 4.

"But those rush not into the deserts like the possessed of devils." Would it were the deserts, and not the cities, that they overran, and so all in the cities enjoyed security. For now in this respect again, they are more intolerable than all the insane, because they do in the cities these things which the others do in the deserts, making the cities deserts, and

like as in a desert, where there is none to hinder, so plundering the goods of all men. MATT. XXVI. 24. 25.

"But they do not pelt with stones them that meet them." And what is this? Of stones it were easy to beware; but of the wounds which by paper and ink they work to the wretched poor, (framing writings full of blows without number,) who, out of those that fall in with them, can ever easily beware?

[4.] And let us see also what they do to themselves. They walk naked up and down the city, for they have no garment of virtue. But if this doth not seem to them to be a disgrace, this again is of their exceeding madness, for that they have no feeling of the unseemliness, but while they are ashamed of having their body naked, they bear about the soul naked, and glory in it. And if you wish, I will tell you also the cause of their insensibility. What then is the cause? They are naked amongst many that are thus naked, wherefore neither are they ashamed, like as neither are we in the baths. So that if indeed there were many clothed with virtue, then would their shame appear more. But now this above all is a worthy subject for many tears, that because the bad are many, bad things are not even esteemed as a disgrace. For besides the rest, the devil hath brought about this too, not to allow them to obtain even a sense of their evil deeds, but by the multitude of them that practise wickedness, to throw a shade over their disgrace; since if it came to pass that he was in the midst of a multitude of persons practising self-restraint, such a one would see his nakedness more.

That they are more naked than the possessed is evident from these things; and that they go into the deserts, neither this again could any one gainsay. For the wide and broad way is more desert than any desert. For though it have many that journey on it, yet none from amongst men, but serpents, scorpions, wolves, adders, and asps. Such are they that practise wickedness. And this way is not only desert, but much more rugged than that [of the mad]. And this is hereby evident. For stones and ravines and crags do not so wound those that mount them, as robbery and covetousness the souls that practise them.

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And that they live by the tombs, like the possessed, or rather that they themselves are tombs, is plain by this. What is a tomb? A stone having a dead body lying in it. Wherein then do these men's bodies differ from those stones? or rather, they are more miserable even than they. For it is not a stone containing a dead body, but a body more insensible than stones, bearing about a dead soul. Wherefore one would not be wrong in calling them tombs. For so did our Lord too call the Jews, for this reason most especially; He went on at least to say, *Their*[1] *inward parts are full of ravening and covetousness.*

[1] Matt. 23, 25. and comp. v. 27.

Would ye that I shew next, how they also cut their heads with stones? Whence then first, I pray thee, wilt thou learn this? From the things here, or from the things to come? But of the things to come they have not much regard; we must speak then of the things here. For are not anxieties more grievous than many stones, not wounding heads, but consuming a soul. For they are afraid, lest those things should justly go forth out of their house, which have come unto them unjustly; they tremble in fear of the utmost ills, are angry, are provoked, against those of their own house, against strangers; and now despondency, now fear, now wrath, comes upon them in succession, and they are as if they were crossing precipice after precipice, and they are earnestly looking day by day for what they have not yet acquired. Wherefore neither do they feel pleasure in the things they have, both by reason of not feeling confidence about the security of them, and because with their whole mind they are intent upon what they have not yet seized. And like as one continually thirsting, though he should drink up ten thousand fountains, feeleth not the pleasure, because he is not satisfied; so also these, so far from feeling pleasure, are even tormented, the more they heap around themselves; from their not feeling any limit to such desire.

And things here are like this; but let us speak also of the Day to come. For though they give not heed, yet it is necessary for us to speak. In the Day to come then, one will see every where such men as these undergoing punishment. For when He saith, *I*[2] *was an hungred, and ye gave Me no meat; I was thirsty, and ye gave Me no drink;* He

[2] Matt. 25, 42.

is punishing these; and when He saith, *Depart into the everlasting fire prepared for the Devil*, He is sending thither them that make a bad use of riches. And the wicked servant, who gives not to his fellow-servants the goods of his Lord, is of the number of these men, and he that buried his talent, and the five virgins. MATT. XXVI. 23. 24.

And whithersoever thou shalt go, thou wilt see the covetous punished. And now they will hear, *There*[1] *is a void between us and you;* now, *Depart*[2] *from Me into the fire that is prepared.* And now being cut asunder, they will go away, where there is gnashing of teeth; and from every place one may see them driven, and finding a place no where, but gathered in hell alone. What then is the use of the right faith to us for salvation, when we hear these things? There, gnashing of teeth, and outer darkness, and the fire prepared for the Devil, and to be cut asunder, and to be driven away; here, enmities, evilspeakings, slanders, perils, cares, plots, to be hated of all, to be abhorred of all, even of the very persons that seem to flatter us. For as good men are admired not by the good only but even by the wicked; so bad men, not the good only, but also the worthless, hate. And in proof that this is true, I would gladly ask of the covetous, whether they do not feel painfully one toward another; and account such more their enemies than those that have done them the greatest wrong; whether they do not also accuse themselves, whether they do not account the thing an affront, if any one brings this reproach upon them. For indeed this is an extreme reproach, and a sure proof of much wickedness; for if thou dost not endure to despise wealth, of what wilt thou ever get the better? of lust, or of the mad desire of glory, or anger, or of wrath? And how would any be persuaded of it? For as to lust, and anger, and wrath, many impute it even to the temperament of the flesh, and to this do students of medicine refer the excesses thereof; and him that is of a more hot and languid temperament, they affirm to be more lustful; but him that runs out into a drier kind of ill temperament, eager, and irritable, and wrathful. But with respect to covetousness, no one ever heard of their having said any such thing. So entirely is the pest the effect of mere remissness, and of a soul past feeling. [1] Luke 16, 26. [2] Matt. 25, 41. [5.]

HOMIL. LXXXI.

Therefore, I beseech you, let us give diligence to amend all such things, and to give an opposite direction to the passions that come upon us in every age. But if in every part of our life we sail past the labours of virtue, every where undergoing shipwrecks; when we have arrived at the harbour destitute of spiritual freight, we shall undergo extreme punishment. For our present life is an outstretched ocean. And as in the sea here, there are different bays exposed to different tempests, and the Ægean is difficult because of the winds, the Tyrrhenian strait because of the confined space, the Charybdis that is by Africa because of the shallows, the Propontis, which is without the Euxine sea, on account of its violence and currents, the parts without Cadiz because of the desolation, and tracklessness, and unexplored places therein, and other portions for other causes; so also is it in our life.

And the first sea to view is that of our childish days, having much tempestuousness, because of its folly, its facility, because it is not stedfast. Therefore also we set over it guides and teachers, by our diligence adding what is wanting to nature, even as there by the pilot's skill.

After this age succeeds the sea of the youth, where the winds are violent as in the Ægean, lust increasing upon us. And this age especially is destitute of correction; not only because he is beset more fiercely, but also because his faults are not reproved, for both teacher and guide after that withdraw. When therefore the winds blow more fiercely, and the pilot is more feeble, and there is no helper, consider the greatness of the tempest.

After this there is again another period of life, that of men, in which the cares of the household press upon us, when there is a wife, and marriage, and begetting of children, and ruling of a house, and thick falling showers of cares. Then especially both covetousness flourishes and envy.

When then we pass each part of our life with shipwrecks, how shall we suffice for the present life? how shall we escape future punishment. For when first in the earliest age we learn nothing healthful, and then in youth we do not practise sobriety, and when grown to manhood do not get the better of covetousness, coming to old age as to a hold full of bilge-water, and as having made the barque of the soul weak by all

these shocks, the planks being separated, we shall arrive at that harbour, bearing much filth instead of spiritual merchandise, and to the Devil we shall furnish laughter, but lamentation to ourselves, and bring upon ourselves the intolerable punishments. MATT. XXVI. 23. 24.

That these things may not be, let us brace ourselves up on every side, and, withstanding all our passions, let us cast out the lust of wealth, that we may also attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

HOMILY LXXXII.

MATT. xxvi. 26—28.

And as they were eating, Jesus took bread, and gave thanks, and brake it, and gave it to the disciples, and said, Take, eat; This is My Body.

And He took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it; This is My Blood of the New Testament, Which is shed for many, for the remission of sins.

AH! how great is the blindness of the traitor! Even partaking of the mysteries, he remained the same; and admitted to the most holy Table, he changed not. And this Luke shews by saying, that after this Satan entered[1] into him, not as despising the Lord's Body, but thenceforth laughing to scorn the traitor's shamelessness. For indeed his sin became greater from both causes, as well in that he came to the mysteries with such a disposition, as that having approached them, he did not become better, either from fear, or from the benefit, or from the honour. But Christ forbad him not, although He knew all things, that thou mightest learn that He omits none of the things that pertain to correction. Wherefore both before this, and after this, He continually admonished him, and checked him, both by deeds, and by words; both by fear, and by kindness; both by threatening, and by honour. But none of these things withdrew him from that grievous pest.

[1] Luke 22, 3. see also John 13, 27.

Wherefore thenceforth He leaves him, and by the mysteries again reminds the disciples of His being slain, and in the midst of the meal His discourse is of the Cross, by

the continual repeating of the prediction, making His Passion easy to receive. For if, when so many things had been done and foretold, they were troubled; if they had heard none of these things, what would they not have felt? MATT. XXVI. 26—28.

And as they were eating, He took bread, and brake it. Why can it have been that He ordained this Sacrament then, at the time of the Passover? That thou mightest learn from every thing, both that He is the Lawgiver of the Old Testament, and that the things therein are foreshadowed because of these things. Therefore, I say, where the type is, there He puts the truth.

But the evening is a sure sign of the fulness of times, and that the things were now come to the very end.

And He gives thanks, to teach us how we ought to celebrate this Sacrament, and to shew that not unwillingly doth He come to the Passion, and to teach us whatever we may suffer to bear it thankfully, thence also suggesting good hopes. For if the type was a deliverance from such bondage, how much more will the truth set free the world, and will He be delivered up for the benefit of our race. Wherefore, I would add, neither did He appoint the Sacrament before this, but when henceforth the rites of the Law were to cease. And thus the very chief of the feasts He brings to an end, removing them to another most awful Table, and He saith, *Take, eat, This is My Body, Which is broken for many.*

And how were they not confounded at hearing this? Because He had before told unto them many and great things touching this. Wherefore that He establishes no more, for they had heard it sufficiently, but he speaks of the cause of His Passion, namely, the taking away of sins. And He calls it Blood of a New Testament, that of the undertaking, the Promise, the New Law. For This He undertook also of old, and This comprises the Testament that is in the New Law. And like as the Old Testament had sheep and bullocks, so this has the Lord's Blood. Hence also He shews that He is soon to die, wherefore also He made mention of a Testament, and He reminds them also of the former Testament, for that also was dedicated with blood. And again He tells the cause of His Death,

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Which is shed for many for the remission of sins; and He saith, *Do this in remembrance of Me.* Seest thou how He removes and draws them off from Jewish customs? For like as ye did that, He saith, in remembrance of the miracles in Egypt, so do this likewise in remembrance of Me. That was shed for the preservation of the firstborn, this for the remission of the sins of the whole world. For, *This*, saith He, *is My Blood, Which is shed for the remission of sins.*

But this He said, indicating thereby, that His Passion and His Cross are a mystery, by this too again comforting His disciples. And like as Moses saith, *This*[1] *shall be to you for an everlasting memorial*, so He too, *in remembrance of Me*, until I come[a]. Therefore also He saith, *With*[2] *desire I have desired to eat this Passover*, that is, to deliver you the new rites, and to give a Passover, by which I am to make you spiritual.

[1] Exod. 12, 14.

[2] Luke 22, 15.

And He Himself drank of It. For lest on hearing this, they should say, What then? do we drink Blood, and eat Flesh? and then be perplexed, (for when He began to discourse concerning these things, even at the very sayings many were offended[3],) therefore lest they should be troubled then likewise, He first did this Himself, leading them to the calm participation of the mysteries. Therefore He Himself drank His own Blood. What then must we observe that other ancient rite also? some one may say. By no means. For on this account He said, *Do this*, that He might withdraw them from the other. For if this worketh remission of sins, as it surely doth work it, the other is now superfluous.

[3] John 6, 60. 61. 66.

As then in the case of the Jews, so here also He hath bound up the memorial of the benefit with the mystery, by this again stopping the mouths of heresies. For when they say, Whence is it manifest that Christ was sacrificed? together with the other arguments we stop their mouths from the mysteries also. For if Jesus did not die, of what are the rites the symbols?

[2.] Seest thou how much diligence hath been used, that it should be ever borne in mind that He died for us? For

[a] See 1 Cor. xi. 26. and St. Chrys. on the place, Hom. xxvii. on 1 Cor. where he attributes the words 'until He come,' expressly to St. Paul. Various early writers attribute them to our Lord.

since the Marcionists, and Valentinians, and Manichæans were to arise, denying this dispensation, He continually reminds us of the Passion even by the Mysteries, (so that no man should be deceived;) at once saving, and at the same time teaching by means of that sacred Table. For this is the chief of the blessings; wherefore Paul also is in every way pressing this. MATT. XXVI. 29.

Then, when He had delivered it, He saith, *I will not drink of the fruit of this vine, until that day when I drink it new with you in My Father's Kingdom.* For because He had discoursed with them concerning Passion and Cross, He again introduces what He has to say of His Resurrection, having made mention of a kingdom before them[1], and so calling His own Resurrection. v. 29.

[1] εἰς μέσον

And wherefore did He drink after He was risen again? Lest the grosser sort might suppose the Resurrection was an appearance. For the common sort made this an infallible test of His having risen again. Wherefore also the Apostles also persuading them concerning the Resurrection say this, *We*[2] *who did eat and drink with Him.*

[2] Acts 10, 41.

To shew therefore that they should see Him manifestly risen again, and that He should be with them once more, and that they themselves shall be witnesses to the things that are done, both by sight, and by act, He saith, *Until I drink it new with you*, you bearing witness. For you shall see Me risen again.

But what is *new*. In a new, that is, a strange, manner, not having a passible body, but now immortal and incorruptible, and not needing food.

It was not then for want that He both ate and drank after the Resurrection, for neither did His Body need these things any more, but for the full assurance of His Resurrection.

And wherefore did He not drink water after He was risen again, but wine. To pluck up by the roots another wicked heresy. For since there are certain who use water in the mysteries; to shew that both when He delivered the mysteries He had given wine, and that when He had risen and was setting before them a mere meal without mysteries, He used wine, *of the fruit*, He saith, *of the vine*. But a vine produces wine, not water.

Homil. LXXXII. v. 30.

And when they had sung an hymn, they went out to the Mount of Olives. Let them hear this, as many as, like swine eating at random, rudely spurn the natural[1] table, and rise up in drunkenness, whereas it were meet to give thanks, and end with an hymn.

[1] αἰσθητὴν

Hear this, as many as wait not again for the last prayer of the mysteries, for this is a symbol of that. He gave thanks before He gave it to His disciples, that we also may give thanks. He gave thanks, and sang an hymn after the giving, that we also may do this self-same thing.

But for what reason doth He go forth unto the mountain? Making Himself manifest, that He may be taken, in order not to seem to hide himself. For He hastened to go to the place which was also known to Judas.

v. 31. See Zech. 13, 7.

Then *He saith unto them, All ye shall be offended in Me.* After this He mentions also a prophecy, *For it is written, I will smite the shepherd, and the sheep shall be scattered* abroad: at once persuading them ever to give heed to the things that are written, and at same time making it plain that He was crucified, according to God's purpose; and by every thing shewing He was no alien from the Old Covenant, nor from the God preached therein, but that what is done is a dispensation[2], and that the Prophets all proclaimed all things beforehand from the beginning that are comprised in the matter, so that they be quite confident about the better things also.

[2] οἰκονομία

And He teaches us to know what the Disciples were before the crucifixion, what after the crucifixion. For indeed they who, when He was crucified, were not able so much as to stand their ground, these after death were mighty, and stronger than adamant.

And this self-same thing is a demonstration of His death, the fright and cowardice, I mean, of His Disciples. For if when so many things have been both done and said, still some are shameless, and say that He was not crucified; if none of these things had come to pass, to what pitch of wickedness would they not have proceeded? So for this reason, not by His own sufferings only, but by what took place with respect to the Disciples, He confirms the word concerning His death, and by the mysteries also, in every way

confounding those that are diseased with the pest of Marcion. For this reason He suffers even the chief Apostle to deny Him. But if He was not bound nor crucified, whence sprung the fear to Peter, and to the rest of the Apostles. MATT. XXVI. 32.

He suffers them not however, on the other hand, to wait until the sorrows, but what saith He? But, *after I am risen again, I will go before you into Galilee.* For not from Heaven doth He appear at once, neither will He depart into any distant country, but in the same nation, in which He had also been crucified, nearly in the same place, so as hereby again to assure them that He that was crucified was the very same that rose again, and in this way to comfort them more abundantly when in sorrow. Therefore also He said *in Galilee*, that being freed from the fears of the Jews they might believe His saying. For which cause indeed He appeared there. v. 32.

But Peter answered and said, Though all men should be offended because of Thee, yet will I never be offended. v. 33.

[3.] What sayest thou, O Peter? the Prophet said, *The sheep shall be scattered;* Christ hath confirmed the saying, and sayest thou, No? Is not what passed before enough, when Thou saidst, *Far*[1] *be it from Thee*, and thy mouth was stopped? For this then He suffers him to fall, teaching him thereby to believe Christ in all things, and to account His declaration more trustworthy than one's own conscience. And the rest too reaped no small benefit from his denial, having come to know man's weakness, and God's truth. For when He foretels any thing, we must no longer be subtle, nor lift up ourselves above the common sort. For, *thy*[2] *rejoicing*, it is said, *thou shalt have in thyself, and not in another.* For where he should have prayed, and have said, Help us, that we be not cut off, he is confident in himself, and saith, *Though all men should be offended in Thee, yet will I never;* though all should undergo this, I shall not undergo it, which led him on by little and little to self-confidence. Christ then, out of a desire to put down this, permitted his denial. For since he neither submitted to Him nor the Prophet, (and yet for this intent He brought in the Prophet besides, that they may not gainsay,) but nevertheless since he submitted not to His words, he is instructed by deeds.

[1] Matt. 16, 22.

[2] Gal. 6, 4.

HOMIL. LXXXII.

For in proof that for this intent He permitted it, that He might amend this in him, hear what He saith, [1] *I have prayed for thee, that thy faith fail not.* For this He said sharply reproving him, and shewing that his fall was more grievous than the rest, and needed more help. For the matters of blame were two; both that he gainsaid; and, that he set himself before the other; or rather a third too, namely, that he attributed all to himself.

[1] Luke 22, 32.

To cure these things then, He suffered the fall to take place, and for this cause also leaves the others, and addresses Himself earnestly to him. For, *Simon*[2], saith He, *Simon, behold Satan hath desired to have you that he may sift you as wheat;* that is, that he may trouble, confound, tempt you; but *I have prayed for thee, that thy faith fail not.*

[2] ib. 31.

And why, if Satan desired all, did He not say concerning all, I have prayed for you? Is it not quite plain that it is this, which I have mentioned before, that it is as reproving him, and shewing that his fall was more grievous than the rest, that He directs His words to him?

And wherefore said He not, But I did not suffer it, rather than, *I have prayed?* He speaks from this time lowly things, on His way to His Passion, that He may shew His humanity. For He that has built His Church upon Peter's confession, and has so fortified it, that ten thousand dangers and deaths are not to prevail over it; He that hath given him the keys of Heaven, and hath put him in possession of so much authority, and in no manner needed a prayer for these ends, (for neither did He say, I have prayed, but with His own authority, *I will build My Church, and I will give thee the keys of Heaven,*) how should He need to pray, that He might brace up the shaken soul of a single man? Wherefore then did He speak in this way? For the cause which I mentioned, and because of their weakness, for they had not as yet the becoming view of Him.

How then was it that He denied? he said not, that thou mayest not deny, but that thy faith fail not, that thou perish not utterly. For this came from His care.

For indeed fear had driven out all else, for it was beyond measure, and it became beyond measure, since God had to an exceeding degree deprived him of His help, and He did

exceedingly deprive him thereof, because there was to an exceeding degree in him the passion of self-will and contradiction. In order then that He might pluck it up by the roots, therefore He suffered the terror to overtake him. MATT. XXVI. 34. 35.

For in proof that this passion was grievous in him, he was not content with his former words, gainsaying both prophet and Christ, but also after these things when Christ had said unto him, *Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice,* he replieth, *Though I should die with Thee, I will not deny Thee in any wise.* And Luke signifies moreover, that the more Christ warned him, so much the more did Peter exceedingly oppose Him. v. 34. 35.

What mean these things, O Peter? When He was saying, *One of you shall betray Me,* thou didst fear lest thou shouldest be the traitor, and didst constrain the Disciple to ask, although conscious to thyself of no such thing; but now, when He is plainly crying out, and saying, *All shall be offended,* art thou gainsaying it, and not once only, but twice and often? For this is what Luke saith.

Whence then did this come to him? From much love, from much pleasure. I mean, that after that he was delivered from that distressing fear about the betrayal, and knew the traitor, he then spoke confidently, and lifted himself up over the rest, saying, *Though all men shall be offended, yet will I not be offended.* And in some degree too his conduct sprung from jealousy, for at supper they reasoned [1] *which of them is the greater,* to such a degree did this passion trouble them. Therefore He checked him, not compelling him to the denial, God forbid! but leaving him destitute of His help, and convicting human nature. v. 33. [1] Luke 22, 24.

See at any rate after these things how he was subdued. For after the Resurrection, when he had said, [2] *And what shall this man do?* and was silenced, he ventured no more to gainsay as here, but held his peace. Again, towards the Assumption[3], when he heard, [4] *It is not for you to know times or seasons,* again he holds his peace, and contradicts not. After these things, on the house, and by the sheet, when he heard a voice saying to him, [5] *What God hath cleansed, call not thou common,* even though he knew not for the time what the saying could be, he is quiet, and strives not. [2] John 21, 21. [3] i. e. the Ascension [4] Acts 1, 7. [5] Acts 10, 15.

Homil. LXXXII. [4.] All these things did that fall effect, and whereas before that he attributes all to himself, saying, *Though all men shall be offended, yet will I not be offended;* and, *If I should die, I will not deny Thee,* (when he should have said, If I receive the assistance from Thee;)—yet after these things altogether the contrary, [1] *Why do ye give heed to us, as though by our own power or holiness we had made him to walk?*

[1] Acts 3, 12.

Hence we learn a great doctrine, that a man's willingness is not sufficient, unless any one receive the succour from above; and that again we shall gain nothing by the succour from above, if there be not a willingness. And both these things do Judas and Peter shew; for the one, though he had received much help, was profited nothing, because he was not willing, neither contributed his part; but this one, though he was ready in mind, because he received no assistance, fell. For indeed of these two things is virtue's web woven.

Wherefore I entreat you neither (when you have cast all upon God) to sleep yourselves, nor, when labouring earnestly, to think to accomplish all by your own toils. For neither is it God's will that we should be supine ourselves, therefore He worketh it not all Himself; nor yet boasters, therefore He did not give all to us; but having removed what was hurtful in either way, left that which is useful for us. Therefore He suffered even the chief Apostle to fall, both rendering him more humbled in mind, and training him thenceforth to greater love. *For*[2] *to whom more is forgiven*, it is said, *he loveth more.*

[2] Luke 7, 47.

Let us then in every thing believe God, and gainsay Him in nothing, though what is said seem to be contrary to our thoughts and senses, but let His Word be of higher authority than both reasonings and sight. Thus let us do in the Mysteries also, not looking at the things set before us, but keeping in mind His sayings.

For His Word cannot deceive, but our senses are easily beguiled. That hath never failed, but this in most things goeth wrong. Since then the Word saith, *This is my Body*, let us both be persuaded and believe, and look at it with the eyes of the mind.

For Christ hath given nothing sensible, but though in things sensible yet all to be perceived by the mind. So also in

Baptism, the gift is bestowed by a sensible thing, that is, by water; but that which is done is perceived by the mind, the birth, I mean, and the renewal. For if thou hadst been incorporeal, He would have delivered thee the incorporeal gifts bare; but because the soul hath been locked up in a body, He delivers thee the things that the mind perceives, in things sensible. MATT. XXVI. 34. 35.

How many now say, I would wish to see His Form, the mark, His clothes, His shoes. Lo! thou seest Him, Thou touchest Him, thou eatest Him. And thou indeed desirest to see His clothes, but He giveth Himself to thee not to see only, but also to touch and eat and receive within thee.

Let then no one approach it with indifference, no one faint-hearted, but all with burning hearts, all fervent, all aroused. For if Jews standing, and having on their shoes and their staves in their hands, ate with haste, much more oughtest thou to be watchful. For they indeed were to go forth to Palestine, wherefore also they had the garb of pilgrims, but thou art about to remove unto Heaven. Wherefore it is needful in all respects [5.] to be vigilant, for indeed no small punishment is appointed to them that partake unworthily.

Consider how indignant thou art against the traitor, against them that crucified Him. Look therefore, lest thou also thyself become guilty of the Body and Blood of Christ. They slaughtered the all-holy Body, but thou receivest It in a filthy soul after such great benefits. For neither was it enough for Him to be made man, to be smitten and slaughtered, but He also commingleth Himself with us, and not by faith only, but also in very deed maketh us His Body. What then ought not he to exceed in purity that hath the benefit of this sacrifice, than what sunbeam should not that hand be more pure which is to sever this Flesh, the mouth that is filled with spiritual fire, the tongue that is reddened by that most awful Blood? Consider with what sort of honour thou wast honoured, of what sort of Table thou art partaking. That which when Angels behold, they tremble, and dare not so much as look up at It without awe on account of the Brightness that cometh thence, with this we are fed, with this we are commingled, and we are made one body and one flesh

Homil. LXXXII. [1] Ps. 106, 2.

with Christ. [1] *Who shall declare the mighty works of the Lord, and cause all His praises to be heard?* What shepherd feeds his sheep with his own limbs? And why do I say, shepherd? There are often mothers that after the travail of birth send out their children to other women as nurses; but He endureth not to do this, but Himself feeds us with His own Blood, and by all means entwines us with Himself.

Mark it, He was born of our substance. But, you say, this is nothing to all men; though it does concern all. For if He came unto our nature, it is quite plain that it was to all; but if to all, then to each one. And how was it, you say, that all did not reap the profit therefrom. This was not of His doing, Whose choice it was to do this in behalf of all, but the fault of them that were not willing.

With each one of the faithful doth He mingle Himself in the Mysteries, and whom He begat, He nourishes by Himself, and putteth not out to another; by this also persuading thee again, that He had taken thy flesh. Let us not then be remiss, having been counted worthy of so much both of love and honour. See ye not the infants with how much eagerness they lay hold of the breast? with what earnest desire they fix their lips upon the nipple? With the like let us also approach this Table, and the nipple of the spiritual Cup. Or rather, with much more eagerness let us, as infants at the breast, draw out the grace of the Spirit, let it be our one sorrow, not to partake of this Food. The works set before us are not of man's power. He that then did these things at that Supper, this same now also works them. We occupy the place of servants. He who sanctifieth and changeth them is the same. Let then no Judas be present, no covetous man. If any one be not a disciple, let him withdraw, the Table receives not such. For *I keep the passover*[2], He saith, *with My Disciples.*

[2] Matt. 26, 18.

This Table is the same as That, and hath nothing less. For it is not so that Christ wrought that, and man this, but He doth this too. This is that upper chamber, where they were then; and hence they went forth unto the mount of Olives.

Let us also go out unto the hands of the poor, for this spot is the mount of Olives. For the multitude of the poor are

olive-trees planted in the house of God, dropping the oil, which is profitable for us There, which the five virgins had, and the others that had not received perished thereby. Having received this, let us enter in, that with bright lamps we may meet the Bridegroom; having received this, let us go forth hence. MATT. XXVI. 34. 35.

Let no inhuman person be present, no one that is cruel and merciless, no one at all that is unclean.

[6.] These things I say to you that receive, and to you that minister. For it is necessary to address myself to you also, that you may with much care distribute the gifts there. There is no small punishment for you, if being conscious of any wickedness in any man, you allow him to partake of this Table. *His*[1] *blood shall be required at your hands.* Though any one be a general, though a deputy, though it be he himself who is invested with the diadem, and come unworthily, forbid him, the authority thou hast is greater than his. Thou, if thou wert entrusted to keep a spring of water clean for a flock, and then wert to see a sheep having much mire on its mouth, thou wouldest not suffer it to stoop down unto it and foul the stream: but now being entrusted with a spring not of water, but of Blood and of Spirit, if thou seest any having on them sin, which is more grievous than earth and mire, coming unto it, art thou not displeased? dost thou not drive them off? and what excuse canst thou have? [1] Ezek. 33, 8.

For this end God hath honoured you with this honour, that ye should discern these things. This is your office, this your safety, this your whole crown, not that ye should go about clothed in a white and shining vestment.

And whence know I, you may say, this person, and that person? I speak not of the unknown, but of the notorious.

Shall I say something more fearful. It is not so grievous a thing for the Energumens[2] to be within, as for such as these, whom Paul affirms to trample Christ under foot, and to *account*[3] *the blood of the covenant unclean, and to do despite to the grace of the Spirit.* For he that hath fallen into sin and draws nigh, is worse than one possessed with a devil. For they, because they are possessed are not [2] i. e. vexed with devils. [3] Heb. 10, 29.

Homil. LXXXII. punished, but those, when they draw nigh unworthily, are delivered over to undying punishment. Let us not therefore drive away these only, but all without exception, whomsoever we may see coming unworthily.

Let no one communicate who is not of the disciples. Let no Judas receive, lest he suffer the fate of Judas. This multitude also is Christ's Body. Take heed, therefore, thou that ministerest at the Mysteries, lest thou provoke the Lord, not purging this Body. Give not a sword instead of meat.

Nay, though it be from ignorance that he come to communicate, forbid him, be not afraid. Fear God, not man. If thou shouldest fear man, thou wilt be laughed to scorn even by him, but if God, thou wilt be an object of respect even to men.

But if thou darest not to do it thyself, bring him to me; I will not allow any to dare do these things. I would give up my life rather than impart of the Lord's Blood to the unworthy; and will shed my own blood rather than impart of such awful Blood contrary to what is meet.

But if any hath not known the bad man, after much enquiry, it is no blame. For these things have been said about the open sinners. For if we amend these, God will speedily discover to us the unknown also; but if we let these alone, wherefore should He then make manifest those that are hidden.

But these things I say, not that we repel them only, nor cut them off, but in order that we may amend them, and bring them back, that we may take care of them. For thus shall we both have God propitious, and shall find many to receive worthily; and for our own diligence, and for our care for others, receive great reward; unto which God grant we may all attain by the grace and love towards man of our Lord Jesus Christ, to Whom be glory world without end. Amen.

HOMILY LXXXIII.

MATT. xxvi. 36—38.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the Disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy: and He saith unto them, My Soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me.

BECAUSE they clung to Him inseparably, therefore He saith, *Tarry ye here, while I go away and pray.* For it was usual with Him to pray apart from them. And this He did teaching us in our prayers, to prepare silence for ourselves and great retirement.

And He takes with Him the three, and saith unto them, *My Soul is exceeding sorrowful, even unto death.* Wherefore doth He not take all with Him? That they might not be cast down; but these He taketh that had been spectators of His glory. However, even these He dismisses: *And He went on* v.39-41. *a little farther, and prayeth, saying, Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt. And He cometh unto them, and findeth them sleeping, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.*

Not without reason doth He inveigh against Peter most, although the others also had slept; but to make him feel by this also, for the cause which I mentioned before. Then

Homil. LXXXIII. because the others also said the same thing, (for when Peter had said, (these are the words,) [1] *Though I must die with Thee, I will not deny Thee; likewise also,* it is added, *said all the Disciples;*) He addresses Himself to all, convicting their weakness. For they who are desiring to die with Him, were not then able so much as to sorrow with Him wakefully, but sleep overcame them.

[1] Matt. 26, 36.

And He prays with earnestness, in order that the thing might not seem to be acting. And sweats flow over him for the same cause again, even that the heretics might not say this, that He acts the agony. Therefore there is a sweat like drops of blood, and an Angel appeared strengthening Him, and a thousand sure signs of fear, lest any one should affirm the words to be feigned. For this cause also was this prayer. By saying then, *If it be possible, let it pass from Me,* He shewed His Humanity; but by saying, *Nevertheless not as I will, but as Thou will,* He shewed His virtue and self-command, teaching us even when nature pulls us back, to follow God. For since it was not enough for the foolish to shew His Face only, He uses words also. Again, words sufficed not alone, but deeds likewise were needed; these also He joins with the words, that even they who are in a high degree contentious may believe, that He both became man and died. For if, even when these things are so, this be still disbelieved by some, much more, if these had not been. See by how many things He shews the reality of the Incarnation: by what He speaks, by what He suffers. After that He cometh and saith to Peter, as it is said, [2] *What, couldest thou not watch one hour with Me?* All were sleeping, and He rebukes Peter, hinting at him, in what He spake. And the words, *with Me,* are not employed without reason; it is as though He had said, Thou couldest not watch with Me one hour, and wilt thou lay down thy life for Me? and what follows also, intimates this self-same thing. For, *Watch,* saith He, *and pray not to enter into temptation.* See how He is again instructing them not to be self-confident, but contrite in mind, and to be humble, and to refer all to God.

[2] Comp. Mark 14, 37.

And at one time He addresses Himself to Peter, at another to all in common. And to him He saith, *Simon, Simon,*

Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee; and to all in common, *Pray that ye enter not into temptation;* every way plucking up their self-will, and making them earnest-minded. Then, that He might not seem to make His language altogether condemnatory, He saith, *The spirit indeed is ready, but the flesh is weak.* For even although thou dost desire to despise death, yet thou wilt not be able, until God streteh forth His hand, for the carnal mind draws down. MATT. XXVI. 42. 43.

And again He prayed in the same way, saying, *Father,* v. 42.
if this cup cannot pass from Me except I drink it, Thy will be done, shewing here, that He fully harmonizes with God's will, and that we must always follow this, and seek after it.

And He came and found them asleep. For besides that v. 43.
it was late at night, their eyes also were weighed down by their despondeney. And the third time He went and spake the same thing, establishing the fact, that He was beeome man. For the seeond and third time is in the Seriptures especially indicative of truth; like as Joseph also said to Pharaoh, *Did the dream appear to thee the second time? For*[1] *truth was this done, and that thou mightest be assured that this shall surely be.* Therefore He too once, and twice, and three times spake the same thing, for the sake of proving the Inearnation[2].

[1] Gen. 41, 32.

[2] οἰκονομία

And wherefore came He the second time? In order to reprove them, for that they were so drowned in despondency, as not to have any sense even of His Presenee. He did not however reprove them, but stood apart from them a little, shewing their unspeakable weakness, that not even when they had been rebuked, were they able to endure. But He doth not awake and rebuke them again, lest He should smite them that were already smitten, but He went away and prayed, and when He is come back again, He saith, *Sleep on now, and take your rest.* And yet then there was need to be wakeful, but to shew that they will not bear so much as the sight of the dangers, but will be put to flight and desert Him from their terror, and that He hath no need of their sueeour, and that He must by all means be delivered up, *Sleep* v. 43.

Homil. LXXXIII. *on now*, He saith, *and take your rest; behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners.*

He shews again that what is done belongs to a Divine
[2.] dispensation; but He doth not this only, but also, by saying, *into the hands of sinners*, He cheers up their minds, shewing it was the effect of their wickedness, not of His being liable to any charge.

v. 46. *Rise, let us be going; behold, he is at hand that doth betray Me.* For by all means He taught them, that the matter was not of necessity, nor of weakness, but of some secret dispensation. For, as we see, He foreknew that Judas would come, and so far from flying, He even went to meet him. At any
v. 47. rate, *While He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.* Seemly surely are the instruments of the priests! *with swords and staves* do they come against Him! And Judas, it is said, with them, one of the twelve. Again he calleth him *of the twelve*, and is not ashamed. Now he that betrayed Him gave them a
v. 48. sign, saying, *Whomsoever I shall kiss, that same is He, hold Him fast.* Oh! what depravity had the traitor's soul received. For with what kind of eyes did he then look at his Master? with what mouth did he kiss Him? Oh! accursed purpose; what did he devise? What did he dare? What sort of sign of betrayal did he give? Whomsoever I shall kiss, he saith. He was emboldened by his Master's gentleness, which more than all was sufficient to shame him, and to deprive him of all excuse, for that he was betraying One so meek.

But wherefore doth He say this? Because often when seized by them He had gone out through the midst, without their knowing it. Nevertheless, then also this would have been done, if it had not been His own will that He should be taken. It was at least with a view to teach them this, that
[1] John 18, 4. He then blinded their eyes, and Himself asked, [1] *Whom seek ye?* And they knew Him not, though being with lanterns and torches, and having Judas with them. Afterwards, as
v. 50. they had said, *Jesus;* He saith, *I am He* Whom ye seek: and here again, *Friend, wherefore art thou come?*

For after having shewn His own strength, then at once He yielded Himself. But John saith, that even to the very moment He continued to reprove him, saying, [1]*Judas, betrayest thou the Son of Man with a kiss?* Art thou not ashamed even of the form of the betrayal? saith He. Nevertheless, forasmuch as not even this checked him, He submitted to be kissed, and gave Himself up willingly; and they laid their hands on Him, and seized Him that night on which they ate the Passover, to such a degree did they boil with rage, and were mad. However, they would have had no strength, unless He had Himself suffered it. Yet this delivers not Judas from intolerable punishment, but even more exceedingly condemns him, for that though he had received such proof of His power, and lenity, and meekness, and gentleness, he became fiercer than any wild beast. MATT. XXVI. 50. [1] Luke 22, 48.

Knowing then these things, let us flee from covetousness. For that, that it was, which then drove him to madness; that exercises them who are taken thereby in the most extreme cruelty and inhumanity. For, when it makes them to despair of their own salvation, much more doth it cause them to overlook that of the rest of mankind. And so tyrannical is the passion, as sometimes to prevail over the keenest lust. Wherefore indeed I am exceedingly ashamed, that to spare their money, may indeed have bridled their unchastity, but for the fear of Christ they were not willing to live chastely and with gravity.

Wherefore I say, let us flee from it; for I will not cease for ever saying this. For why, O man, dost thou gather gold? Why dost thou make thy bondage more bitter? Why thy watching more grievous? Why thy anxiety more painful? Account for thine own the metals buried in the mines, those in the kings' courts. For indeed if thou hadst all that heap, thou wouldest keep it only, and wouldest not use it. For if now thou hast not used the things thou possessest, but abstainest from them as though they belonged to others, much more would this be the case with thee, if thou hadst more. For it is the way of the covetous, the more they heap up around them, the more to be sparing of it. "But I know," sayest thou, "that these things are mine." The possession then is in supposition only, not in enjoyment. But I should be

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an object of fear to men, sayest thou. Nay, but thou wouldest by this become a more easy prey both to rich and poor, to robbers, and false accusers, and servants, and in general to all that are minded to plot against thee. For if thou art desirous to be an object of fear, cut off the occasions by which they are able to lay hold of thee and pain thee, whoever have set their hearts thereon. Hearest thou not the parable that saith, that the poor and naked man, not even a hundred men gathered together are ever able to strip? For he hath his poverty as his greatest protection, which not even [3.] the king shall ever be able to subdue and take. The covetous man indeed all join in vexing. And why do I say men, when moths and worms war against such a man? And why do I speak of moths? Length of time is enough alone, even when no one troubles him, to do the greatest injury to such a man.

What then is the pleasure of wealth? For I see its discomforts, but do thou tell me the pleasure of it. And what are its discomforts? sayest thou: anxieties, plots, enmities, hatred, fear; to be ever thirsting and in pain.

For if any one were to embrace a damsel he loves, but were not able to satisfy his desire, he undergoes the utmost torment. Even so also doth the rich man. For he hath plenty, and is with her, but cannot satisfy all his desire; but the same result takes place as some wise man mentions; [1]Ecclus. 20, 4; 30, 20. *The*[1] *lust of an eunuch to deflower a virgin;* and, *Like an eunuch embracing a virgin and groaning;* so are all the rich.

Why should one speak of the other things? how such a one is displeasing to all, to his servants, his labourers, his neighbours, to them that handle public affairs, to them that are injured, to them that are not injured, to his wife most of all, and to his children more than to any. For not as men does he bring them up, but more miserably than menials and purchased slaves.

And countless occasions for anger, and vexation, and insult, and ridicule against himself, doth he bring about, being set forth as a common laughing stock to all. So the discomforts are these, and perhaps more than these; for one could never go through them all in discourse, but experience will be able to set them before us.

But tell me the pleasure from hence. "I appear to be rich," he saith, "and am reputed to be rich." And what kind of pleasure to be so reputed? It is a very great name for envy. I say a name, for wealth is a name only void of reality. MATT. XXVI. 50.

"Yet he that is rich," saith he, "indulges and delights himself with this notion." He delights himself in those things about which he ought to grieve. "To grieve? wherefore?" asks he. Because this renders him useless for all purposes, and cowardly and unmanly both with regard to banishment and to death, for he holds this double, longing more for money than for light. Such a one not even Heaven delights, because it beareth not gold; nor the sun, forasmuch as it puts not forth golden beams.

But there are some, saith he, who do enjoy what they possess, living in luxury, in gluttony, in drunkenness, spending sumptuously. You are telling me of persons worse than the first. For the last above all are the men, who have no enjoyment. For the first at least abstains from other evils, being bound to one love; but the others are worse than these, besides what we have said, bringing in upon themselves a crowd of cruel masters, and doing service every day to the belly, to lust, to drunkenness, to the other kinds of intemperance, as to so many cruel tyrants, keeping harlots, preparing expensive feasts, purchasing parasites, flatterers, turning aside after unnatural lusts, involving their body and their soul in a thousand diseases springing therefrom.

For neither is it on what they want they spend their goods, but on ruining the body, and on ruining also the soul therewith; and they do the same, as if any one, when adorning his person, was to think he was spending his money on his own wants.

So that he alone enjoys pleasure and is master of his goods, who uses his wealth for a proper object; but these are slaves and captives, for they aggravate both the passions of the body and the diseases of the soul. What manner of enjoyment is this, where is siege and war, and a storm worse than all the raging of the sea? For if wealth find men fools, it renders them more foolish; if wanton, more wanton.

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And what is the use of understanding, thou wilt say, to the poor man? As might be expected thou art ignorant; for neither doth the blind man know what is the advantage of light. Listen to Solomon, saying, [1] *As far as light excelleth darkness, so doth wisdom excel folly.*

[1] Eccles. 2, 13.

But how shall we instruct him that is in darkness? For the love of money is darkness permitting nothing that is to appear as it is, but otherwise. For much as one in darkness, though he should see a golden vessel, though a precious stone, though purple garments, supposes them to be nothing, for he sees not their beauty; so also he that is in covetousness, knows not as he ought the beauty of those things that are worthy of our care. Disperse then I pray thee the mist that arises from this passion, and then wilt thou see the nature of things.

But no where do these things so plainly appear as in poverty, no where are those things so disproved which seem to be, and are not, as in self-denial.

[4.] But oh! foolish men; who do even curse the poor, and say that both houses and living are disgraced by poverty, confounding all things. For what is a disgrace to a house? I pray thee. It hath no couch of ivory, nor silver vessels, but all of earthenware and wood. Nay, this is the greatest glory and distinction to a house. For to be indifferent about worldly things, often occasions all a man's leisure to be spent in the care of his soul.

When therefore thou seest great care about outward things, then be ashamed at the great unseemliness. For the houses of them that are rich most of all want seemliness. For when thou seest tables covered with hangings, and couches inlaid with silver, much as in the theatre, much as in the display of the stage, what can be equal to this unseemliness? For what kind of house is most like the stage, and the things on the stage? The rich man's or the poor man's? Is it not quite plain that it is the rich man's? This therefore is full of unseemliness. What kind of house is most like Paul's, or Abraham's? It is quite evident that it is the poor man's. This therefore is most adorned, and to be approved. And that thou mayest learn that this is, above all, a house's adorning, enter into the house

of Zaccheus, and learn, when Christ was on the point of entering therein, how Zaccheus adorned it. For he did not run to his neighbours begging curtains, and seats, and chairs made of ivory, neither did he bring forth from his closets Laconian hangings; but he adorned it with an adorning suitable to Christ. What was this? [1] *The half of my goods I will give*, he saith, *to the poor; and whomsoever I have robbed, I will restore fourfold.* On this wise let us too adorn our houses, that Christ may enter in unto us also. These are the fair curtains, these are wrought in Heaven, they are woven there. Where these are, there is also the King of Heaven. But if thou adorn it in another way, thou art inviting the devil and his company.

Matt. xxvi. 6

[1] Luke 19, 8.

He came also into the house of the publican Matthew. What then did this man also do? He first adorned himself by his readiness, and by his leaving all, and following Christ.

So also Cornelius adorned his house with prayers and alms; wherefore even unto this day it shines above the very palace. For the vile state of a house is not in vessels lying in disorder, nor in an untidy bed, nor in walls covered with smoke, but in the wickedness of them that dwell therein. And Christ sheweth it, for into such a house, if the inhabitant be virtuous, He is not ashamed to enter; but into that other, though it have a golden roof, He will never enter. So that while this one is more gorgeous than the palace, receiving the Lord of all, that with its golden roof and columns is like filthy drains and sewers, for it contains the vessels of the devil.

But these things we have spoken not of those who are rich for a useful purpose, but of the grasping, and the covetous. For neither is there amongst these, diligence nor care about the things needful, but about pampering the belly, and drunkenness, and other like unseemliness; but with the others about self-restraint. Therefore no where did Christ enter into a gorgeous house, but into that of the publican and chief publican, and fisherman, leaving the kings' palaces, and them that are clothed with soft raiment.

If then thou also desirest to invite Him, deck thy house with alms, with prayers, with supplications, with vigils.

Homil. LXXXIII. These are the decorations of Christ the King, but those of Mammon, the enemy of Christ. Let no one be ashamed then of a humble house, if it hath this furniture; let no rich man pride himself on having a costly house, but let him rather hide his face, and seek after this other, forsaking that, that both here he may receive Christ, and there enjoy the eternal tabernacles, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might world without end. Amen.

HOMILY LXXXIV.

MATT. xxvi. 51—54.

And, behold, one of them which were with Jesus stretched forth his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

Then said Jesus unto him, Put up again thy sword unto his place, for all they that take the sword, shall perish by the sword. Thinkest thou that I cannot pray to My Father, and He shall presently give me more than twelve legions of angels? How then should the Scriptures be fulfilled that thus it must be?

WHO was this 'one,' who cut off the ear[1]? John saith that it was Peter. For the act was of his fervour. [1] John 18, 10.

But this other point is worth enquiry, wherefore they were bearing swords? For that they bore them is evident not hence only, but from their saying when asked, *here are two.* But wherefore did Christ even permit them to have swords? For Luke affirms this too, that He said unto them, *When I sent you without purse, and scrip, and shoes, lacked ye any thing?* And when they said, *Nothing*, He said unto them, *But now, he that hath a purse, let him take it, and a scrip, and he that hath no sword, let him sell his garment, and buy one.* And when they said, *Here are two swords*, He said unto them, *It is enough.* [2] Luke 22, 35—38.

Wherefore then did He suffer them to have them? To assure them that He was to be betrayed. Therefore He saith unto them, *Let him buy a sword*, not that they should

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arm themselves, far from it; but by this, indicating His being betrayed.

And wherefore doth He mention a scrip also? He was teaching them henceforth to be sober, and wakeful, and to use much diligence on their own part. For at the beginning He cherished them (as being inexperienced) with much putting forth of His power, but afterwards bringing them forth as young birds out of the nest, He commands them to use their own wings. Then, that they might not suppose that it was for weakness He is letting them alone, in commanding them also to work their part, He reminds them of the former things, saying, *When I sent you without purse, lacked ye any thing?* that by both they might learn His power, both wherein He protected them, and wherein He now leaveth them to themselves by degrees.

But whence were the swords there? They were come forth from the Supper, and from the Table. It was likely also there should be swords because of the lamb, and that the disciples, hearing that certain were coming forth against Him, took them for defence, as meaning to fight in behalf of their Master, which was of their thought only. Wherefore also Peter is rebuked for using it, and with a severe threat. For he was resisting the servant who came, warmly indeed, yet not defending himself, but doing this in behalf of his Master.

Christ however suffered not any harm to ensue. For He healed him, and shewed forth a great miracle, enough to indicate at once both His forbearance and His power, and the affection and meekness of His disciple. For then he acted from affection, now with dutifulness. For when he heard, *Put up thy sword into its sheath*[1], he obeyed straightway, and afterwards no where doeth this.

[1] John 18, 11.

But another saith, that they moreover asked, [2]*Shall we smite?* but that He forbad it, and healed the man, and rebuked His disciple, and threatened, that He might move him to obedience. *For all they that take the sword,* He said, *shall die with the sword.*

[2] Luke 22, 49.

v.53.54. And he adds a reason, saying, *Think ye that I cannot pray to My Father, and He shall presently give Me more than twelve legions of Angels? But that the Scriptures might be fulfilled.* By these words He quenched their anger,

indicating that to the Scriptures also, this seemed good. Wherefore there too He prayed, that they might take meekly what befel Him, when they had learnt that this again is done according to God's will. MATT. XXVI. 55.

And by these two things, He comforted them, both by the punishment of them that are plotting against Him, *For all they,* He saith, *that take the sword shall perish with the sword;* and by His not undergoing these things against His Will, *For I can pray,* He saith, *to My Father.*

And wherefore did He not say, "Think ye that I cannot destroy them all?" Because He was more likely to be believed in saying what He did say; for not yet had they the right belief concerning Him. And a little while before He had said, *My soul is exceeding sorrowful even unto death,* and, *Father, let the cup pass from Me;* and He had appeared in an agony and sweating, and strengthened by an Angel. v. 38. 39.

Since then He had shewn forth many tokens of human nature, He did not seem likely to speak so as to be believed, if He had said, "Think ye that I cannot destroy them." Therefore He saith, *What, think ye that I cannot pray to My Father?* And again He speaks it humbly, in saying, *He will presently give Me twelve legions of Angels.* For if one Angel[1] slew one hundred and eighty-five armed thousands, what need of twelve legions against a thousand men? But He frames His language with a view to their terror and weakness, for indeed they were dead with fear. Wherefore also He brings against them the Scriptures, saying, *How then shall the Scriptures be fulfilled?* alarming them by this also. For if this be approved by the Scripture, do ye oppose and fight against them? [1] 2 Kings 19, 35.

[2.] And to His disciples He saith these things; but to the others, *Are ye come out as against a thief with swords and staves for to take Me? I sat daily teaching in the temple, and ye laid no hold on Me.* v. 55.

See how many things He doeth that might awaken them. He cast them to the ground, He healed the servant's ear, He threatened them with being slain; *For they shall perish with the sword,* He saith, *who take the sword.* By the healing of the ear, He gave assurance of these things also; from every quarter, both from the things present, and from

Homil. LXXXIV. the things to come, manifesting His power, and shewing that it was not a work of their strength to seize Him. Wherefore He also adds, *I was daily with you, and sat teaching, and ye laid no hold on Me;* by this also making it manifest, that the seizure was of His permission. He passed over the miracles, and mentions the teaching, that He might not seem to boast.

When I taught, ye laid no hold on Me; when I held My peace, did ye come against Me? I was in the temple, and no one seized Me, and now do ye come upon Me late and at midnight with swords and staves? What need was there of these weapons against Him, Who was with you always? by these things teaching them, that unless He had voluntarily yielded, not even then would they have succeeded. For neither could they (who were not able to hold Him when in their hands, and who, when they had got Him in the midst of them, had not prevailed) even then have succeeded, unless He had been willing.

After this, He solves also the difficulty why He willed it
v. 56. then. *For this was done,* He saith, *that the Scriptures of the Prophets might be fulfilled.* See how even up to the last hour, and in the very act of being betrayed, He did all things for their amendment, healing, prophesying, threatening. *For,* He saith, *they shall perish by the sword.* To shew that He is suffering voluntarily, He saith, *I was daily with you teaching;* to manifest His accordance with the Father, He adds, *That the Scriptures might be fulfilled.*

But wherefore did they not lay hold on Him in the temple? Because they would not have dared in the temple, on account of the people. Wherefore also He went forth without, both by the place and by the time giving them security, and even to the last hour taking away their excuse. For He Who, in order that He might obey the Prophets, gave up even Himself, how did He teach things contrary to them?

Then all His disciples, it is said, *forsook Him, and fled.* For when He was seized, they remained; but when He had said these things to the multitudes, they fled. For thenceforth they saw that escape was no longer possible, when He

was giving Himself up to them voluntarily, and saying, that this was done according to the Scriptures. MATT. XXVI. 57—61.

And when these were fled, *they lead Him away to Caiaphas; but Peter followed, and entered in to see what the end should be.* v. 57. 58.

Great was the fervour of the disciple; neither did he fly when he saw them flying, but stood his ground, and went in with Him. And if John did so too, yet he was *known*[1] *to the high priest.* [1] John 18, 15.

And why did they lead Him away there, where they were all assembled? That they might do all things with consent of the chief priests. For he was then high priest, and all were waiting for Christ there, to such a degree did they spend the whole night, and give up their sleep for this object. For neither did they then eat the Passover, but watched for this other purpose. For John, when he had said that *it*[2] *was early*, added, *they entered into the judgment hall, lest they should be defiled, but that they might eat the Passover.* [2] John 18, 28.

What must we say then? That they ate it on another day, and broke the Law, on account of their eager desire about this murder. For Christ would not have transgressed as to the time of the Passover, but they who were daring all things, and trampling under foot a thousand laws. For since they were exceedingly boiling with rage, and having often attempted to seize Him, had not been able; having then taken Him unexpectedly, they chose even to pass by the Passover, for the sake of satiating their murderous lust.

Wherefore also they were all assembled together, and it was a council of pestilent men[3], and they ask some questions, wishing to invest this plot with the appearance of a court of justice. For *neither did their testimonies agree together*[4]; so feigned was the court of justice, and all things full of confusion and disorder. [3] συνέδριον λοιμῶν, cf. Ps. 1, 1. [4] Mark 14, 56. 59.

But false witnesses came, and said, This fellow said, I will destroy this Temple, and in three days I will raise it. v. 60. 61. And indeed He had said, *In three days*, but He said not, *I will destroy*, but, *Destroy*, and not about that temple, but about His own Body. [5] see John 2, 19—21.

What then doth the high priest? Willing to press Him

Homil. LXXXIV. v. 62. 63. to a defence, that by that he might take Him, he saith, *Hearest Thou not what these witness against Thee? But He held His peace.*

For the attempts at defence were unprofitable, no man hearing. For this was a shew only of a court of justice, but in truth an onset of robbers, assailing Him without cause, as in a cave, or on a road.

Wherefore *He held His peace*, but the other continued, v. 63-65. saying, *I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of the living God. But He said, Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting at the right hand of power, and coming in the clouds. Then the high priest rent his clothes, saying, He hath spoken blasphemy.* And this he did to add force to the accusation, and to aggravate what He said, by the act. For since what had been said [1] Acts 7, 59. moved the hearers to fear, what they did about Stephen[1], stopping their ears, this high priest doth here also.

[3.] And yet what kind of blasphemy was this? For indeed before He had said, when they were gathered [2] Matt. 22, 43—46. together, *The*[2] *Lord said unto My Lord, Sit Thou on My Right Hand*, and interpreted the saying, and they dared say nothing, but held their peace, and from that time forth gainsaid Him no more. Why then did they now call the saying a blasphemy? And wherefore also did Christ thus answer them? To take away all their excuse, because unto the last day He taught, that He was Christ, and that He sitteth at the Right Hand of the Father, and that He will come again to judge the world, which was the language of One manifesting His full accordance with the Father.

v. 66. Having rent therefore his clothes, he saith, *What think ye?* He gives not the sentence from himself, but invites it from them, as in a case of confessed sins, and manifest blasphemy. For, inasmuch as they knew that if the thing came to be enquired into, and carefully decided, it would free Him from all blame, they condemn Him amongst themselves, and anticipate the hearers by saying, *Ye have heard the blasphemy;* all but necessitating and forcing them to deliver the sentence. What then say they? *He is guilty of death;* that having taken Him as condemned, they should

thus work upon Pilate thereupon to pass sentence. In which matter those others also being accomplices say, *He is guilty of death;* themselves accusing, themselves judging, themselves passing sentence, themselves being every thing then. MATT. XXVI. 66.

But wherefore did they not bring forward the sabbaths? Because He had often stopped their mouths; and moreover they wanted to take Him, and condemn Him by the things then said. And [the high priest] anticipated them, and gave the sentence as from them, and drew them all on by rending his vestments, and having led Him away as now condemned unto Pilate, thus did all.

Before Pilate at any rate they said nothing of this kind, but what? *If*[1] *this Man were not a malefactor, we would not have delivered Him up unto thee;* attempting to put Him to death by political accusations. And wherefore did they not slay Him secretly? They were desirous also to bring up an evil report against His fame. For since many had now heard Him, and were admiring Him, and amazed at Him, therefore they endeavoured that He should be put to death publicly, and in the presence of all. [1] John 18, 30.

But Christ hindered it not, but made full use of their wickedness for the establishment of the truth, so that His death should be manifest. And the result was the contrary to what they wished. For they wished to make a shew of it, as in this way disgracing Him, but He even by these very things shone forth the more. And much as they said, *Let*[2] *us put Him to death, lest the Romans come and take away our place and nation;* and after they had put Him to death, this came to pass; so also here; their object was to crucify Him publicly, that they might injure His fame, and the contrary result took place. [2] John 11, 48.

For in proof that indeed they had power to have put Him to death, even amongst themselves, hear what Pilate saith; *Take*[3] *ye Him, and judge Him according to your Law.* But they would not, that He might seem to have been put to death as a transgressor, as an usurper, as a mover of sedition. Therefore also they crucified thieves with Him; therefore also they said, *Write*[4] *not that this Man is King of the Jews; but that He said it.* [3] John 18, 31. [4] John 19, 21.

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But all these things are done for the Truth, so that they might not have so much as any shadow of a defence that is surely shameless. And at the Sepulchre too, in the like manner, the seals and the watches made the truth to be the more conspicuous; and the mockings, and the jeerings, and the revilings, wrought again this self-same effect.

For such is the nature of error: it is destroyed by those things whereby it plots; thus at least it fell out even here, for they that seemed to have conquered, these most of all were put to shame, and defeated, and ruined; but He that seemed to be defeated, this Man above all hath both shone forth, and conquered mightily.

Let us not then every where seek victory, nor every where shun defeat. There is an occasion when victory brings hurt, but defeat profit. For, for instance, in the case of them that are angry; he that hath been very outrageous seems to have prevailed; but this man above all is the one subdued and hurt by the most grievous passion; but he that hath endured nobly, this man hath got the better and conquered. And while the one hath not had strength to overcome so much as his own disease; the other hath removed another man's; this hath been subdued by his own, that hath got the better even of another's passion; and so far from being burnt up, he quenched the flame of another when raised to a height. But if he had minded to gain what seems to be victory, both he himself would have been overcome; and having inflamed the other, he would have occasioned him to have suffered this more grievously; and, like women, both the one and the other would have been disgracefully and miserably overthrown by their anger. But now he that hath exercised self-control is both freed from this disgrace, and hath erected a glorious trophy over anger both in himself and in his neighbour, through his honourable defeat.

[4.] Let us not then every where seek victory. For he that hath overreached hath conquered the person wronged, but with an evil victory, and one that brings destruction to him that has won it; but he that is wronged, and seems to have been conquered, if he have borne it with self-command, this above all is the one that hath the crown. For often to be defeated is better, and this is the best mode of victory.

For whether one overreaches, or smites, or envies, he that is defeated, and enters not into the conflict, this is he who hath the victory. [MATT. XXVI. 66.]

And why do I speak of overreaching and envy? For he also that is dragged to martyrdom, thus conquers by being bound, and beaten, and maimed, and slain. And what is in wars defeat, namely, for the combatant to fall; this with us is victory. For no where do we overcome by doing wrongfully, but every where by suffering wrongfully. Thus also doth the victory become more glorious, when we sufferers get the better of the doers. Hereby it is shewn that the victory is of God. For indeed it hath an opposite nature to outward conquest, which fact is again above all an infallible sign of strength. Thus also the rocks in the sea, by being struck, break the waves; thus also all the Saints were proclaimed, and crowned, and set up their glorious trophies, winning this tranquil victory. "For stir not thyself," He saith, "neither weary thyself. God hath given thee this might, to conquer not by conflict, but by endurance alone. Do not oppose thyself also as he does, and thou hast conquered; conflict not, and thou hast gained the crown. Why dost thou disgrace thyself? Allow him not to say that by conflicting thou hast got the better, but suffer him to be amazed and to marvel at thy invincible power; and to say to all, that even without entering into conflict thou hast conquered."

Thus also the blessed Joseph obtained a good report, every where by suffering wrong getting the better of them who were doing it. For his brethren and the Egyptian woman were amongst those that were plotting against him, but over all did this man prevail. For tell me not of the prison, wherein this man dwelt, nor of the king's courts where she abode, but shew me who it is that is conquered, who it is that is defeated, who that is in despondency, who that is in pleasure. For she, so far from being able to prevail over the righteous man, could not master so much as her own passion; but this man prevailed both over her and over that grievous disease. But if thou wilt, hear her very words, and thou shalt see the trophy. *Thou*[1] *broughtest in unto us here an Hebrew servant to mock us.* It was not [1] Gen. 39, 17.

Homil. LXXXIV. this man that mocked thee, O wretched and unhappy woman, but the devil that told thee that thou couldest break down the adamant. This [thy husband] brought not in unto thee an Hebrew servant to plot against thee, but the wicked spirit that unclean lasciviousness; he it was that mocked thee.

What then did Joseph? He held his peace, and thus is condemned, even as Christ is also. For all those things are types of these. And he indeed was in bonds, and she in royal courts. Yet what is this? For he was more glorious than any crowned victor, even while continuing in his bonds, but she was in a more wretched condition than any prisoner, while abiding in royal chambers.

But not hence alone may one see the victory, and the defeat, but by the end itself. For which accomplished his desired object? The prisoner, not the high born lady? For he strove to keep his chastity, but she to destroy it. Which then accomplished what he desired? he who suffered wrong, or she who did the wrong. It is quite plain, that it is he who suffered. Surely then this is the one who hath conquered.

Knowing then these things, let us follow after this victory, which is obtained by suffering wrong, let us flee from that which is got by doing wrong. For so shall we both live this present life in all tranquillity, and great quietness, and shall attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might world without end. Amen.

HOMILY LXXXV.

MATT. xxvi. 67, 68.

Then did they spit in His Face, and buffeted Him, and others smote Him with the palms of their hands, saying, Prophesy unto us, Thou Christ, who is he that smote Thee?

WHEREFORE did they these things, when they were to put Him to death? What need of this mockery? That thou mightest learn their intemperate spirit by all things, and that having taken Him like a prey, they thus shewed forth their intoxication, and gave full swing to their madness; making this a festival, and assaulting Him with pleasure, and shewing forth their murderous disposition.

But admire, I pray thee, the self-command of the disciples, with what exactness they relate these things. Hereby is clearly shewn their disposition to love the truth, because they relate with all truthfulness the things that seem to be opprobrious, disguising nothing, nor being ashamed thereof, but rather accounting it very great glory, as indeed it was, that the Lord of the universe should endure to suffer such things for us. This shews both His unutterable tenderness, and the inexcusable wickedness of those men, who had the heart to do such things to Him that was so mild and meek, and was charming them with such words, as were enough to change a lion into a lamb. For neither did He fail in any thing of gentleness, nor they of insolence and cruelty, in what they did, in what they said. All which things the prophet Isaiah foretold, thus proclaiming beforehand, and by one word intimating all this insolence. [1] *For* [1] Is. 52, 14.

Homil. LXXXV. *like as many were astonished at Thee*, he saith, *so shall Thy form be held inglorious of men, and Thy glory of the sons of men.*

For what could be equal to this insolence? On that Face which the sea, when it saw it, had reverenced, from which the sun, when it beheld it on the cross, turned away his rays, they did spit, and struck it with the palms of their hands, and smote upon the Head; giving full swing in every way to their own madness. For indeed they inflicted the blows that are most insulting of all, buffeting, smiting with the palms of their hands, and to these blows adding the insult of spitting at Him. And words again teeming with much derision did they speak, saying, *Prophesy unto us, Thou Christ, who is he that smote Thee?* because the multitude called Him a Prophet.

But another[1] saith, that they covered His face with His own garment, and did these things, as though they had got in the midst of them some vile and worthless fellow. And not freemen only, but slaves[2] also were intemperate with this intemperance towards Him at that time.

[1] Luke 22, 64.

[2] Mark 14, 65.

These things let us read continually, these things let us hear aright, these things let us write in our mind; for these are our honours. In these things do I take a pride, not only in the thousands of dead which He raised, but also in the sufferings which He endured. These things Paul puts forward in every way, the cross, the death, the sufferings, the revilings, the insults, the scoffs. And now he saith, *Let*[3] *us go forth unto Him bearing His reproach;* and now, *Who*[4] *for the joy that was set before Him endured the cross, despising the shame.*

[3] Heb. 13, 13.

[4] Heb. 12, 2.

v. 69-75. *Now Peter sat in the court without; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and saith, This man also was there with Jesus of Nazareth. And again he denied with an oath. And after a while came unto him they that stood by, and said unto Peter, Surely thou also art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And immediately the cock*

crew. And Peter remembered the words of Jesus, which said, Before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly. MATT. XXVI. 69—75.

Oh strange and wonderful acts! When indeed he saw his Master seized only, he was so fervent as both to draw his sword, and to cut off the man's ear; but when it was natural for him to be more indignant, and to be inflamed and to burn, hearing such revilings, then he becomes a denier. For who would not have been inflamed to madness by the things that were then done? yet the disciple, overcome by fears, so far from shewing indignation, even denies, and endures not the threat of a miserable and mean girl, and not once only, but a second and third time doth he deny Him; and in a short period, and not so much as before judges, for it was without; for *when he had gone out into the porch*, they asked him, and he did not even readily come to a sense of his fall. And this Luke saith[1], namely, that Christ looked on him, shewing that he not only denied Him, but was not even brought to remembrance from within, and this though the cock had crowed; but he needed a further remembrance from his Master, and His look was to him instead of a voice; so exceedingly was he full of fear. [1] Luke 22, 61.

But Mark saith[2], that when he had once denied, then first the cock crew, but when thrice, then for the second time; for he declares more particularly the weakness of the disciple, and that he was utterly dead with fear; having learnt these things of his master[3] himself, for he was a follower of Peter. In which respect one would most marvel at him, that so far from hiding his teacher's faults, he declared it more distinctly than the rest, on this very account, that he was his disciple. [2] Mark 14, 68. 72. [3] 1 Pet. 5, 13.

[2.] How then is what is said true, when Matthew affirms that Christ said, *Verily*[4] *I say unto thee, that before the cock crow thou shalt deny Me thrice;* and Mark declares after the third denial, that [5]*The cock crew the second time?* Nay, most certainly is it both true and in harmony. For because at each crowing the cock is wont to crow both a third and a fourth time, Mark, to shew that not even the sound checked him, and brought him to recollection, saith this. So that both things are true. For before the cock had [4] Matt. 26, 34. [5] Mark 14, 72.

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c. 27. v. 1. 2. *And when it was day, they led away Jesus from Caiaphas to Pilate.* For because they were desirous to put Him to death, but were not able themselves because of the feast, they lead Him to the governor.

But mark, I pray thee, how the act was forced on, so as to take place at the feast. For so was it typified from the first.

v. 3. *Then Judas, which had betrayed him, when he saw that He was condemned, repented, and brought again the thirty pieces of silver.*

This was a charge both against him, and against these men; against him, not because he repented, but because he did so, late, and slowly, and became self-condemned; (for that he delivered Him up, he himself confessed;) and against them, for that having the power to reverse it, they repented not.

But mark, when it is that he feels remorse. When his sin was completed, and had received an accomplishment. For the devil is like this; he suffers not those that are not watchful to see the evil before this, lest he whom he has taken, should repent. At least, when Jesus was saying so many things, he was not influenced, but when his offence was completed, then repentance came upon him; and not then profitably. For to condemn it, and to throw down the pieces of silver, and not to regard the Jewish people, were all acceptable things; but to hang himself, this again was unpardonable, and a work of an evil spirit. For the devil led him out of his repentance too soon, so that he should reap no fruit from thence; and carries him off, by a most disgraceful death, and one manifest to all, having persuaded him to destroy himself.

But mark, I pray thee, the truth shining forth on every side, even by what the adversaries both do and suffer. For indeed even the very end of the traitor stops the mouths of them that had condemned Him, and suffers them not to have so much as any shadow of an excuse, that is surely shame-

less. For what could they have to say, when the traitor is shewn to pass such a sentence on himself. MATT. XXVII. 3—5.

But let us see also the words, what is said; *He brought again the thirty pieces of silver to the chief priests, and saith, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.* v. 3—5.

For neither could he bear his conscience scourging him. But mark, I pray thee, the Jews too suffering the same things. For these men also, when they ought to have been amended by what they suffered, do not stop, until they have completed their sin. For his sin had been completed, for it was a betrayal; but theirs not yet. But when they too had accomplished theirs, and had nailed Him to the Cross; then they also are troubled; at one time saying, *Write*[1] *not, This is the King of the Jews;* (and yet why are ye afraid? why are ye troubled at a dead body that is nailed upon the Cross?) at another time they guard over Him, saying, *Lest*[2] *His disciples steal Him away, and say that He is risen again; so the last error shall be worse than the first.* And yet if they do it, the thing is refuted, if it be not true. But how should they say so, which did not dare so much as to stand their ground, when He was seized; and the chief[3] of them even thrice denied Him, not bearing a damsel's threat. But, as I said, the chief priests were now troubled; for that they knew the act was a transgression of the law is manifest, from their saying, *See thou to that.*

[1] John 19, 21.

[2] Matt. 27, 64.

[3] ὁ κορυφαῖος.

Hear, ye covetous, consider what befel him; how he at the same time lost the money, and committed the sin, and destroyed his own soul. Such is the tyranny of covetousness. He enjoyed not the money, neither the present life, nor that to come, but lost all at once, and having got a bad character even with those very men, so hanged himself.

But, as I said, after the act, then some see clearly. See at any rate these men too for a time not willing to have a clear perception of the fact, but saying, *See thou to that:* which thing of itself is a most heavy charge against them. For this is the language of men bearing witness to their daring and their transgression, but intoxicated by their

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passion, and not willing to forbear their satanical attempts, but senselessly wrapping themselves up in a veil of feigned ignorance.

For if indeed these things had been said after the crucifixion, and His being slain, of a truth even then the saying would have had no reasonable meaning, nevertheless it would not have condemned them so much; but now having Him yet in your own hands, and having power to release Him, how could ye be able to say these things? For this defence would be a most heavy accusation against you. How? and in what way? Because while throwing the whole blame upon the traitor, (for they say, *See thou to that*,) being able to have set themselves free from this murder of Christ, they left the traitor, and even pressed the crime further, adding the cross to the betrayal. For what hindered them, when they said to him, *See thou to that*, themselves to forbear the criminal act? But now they even do the contrary, adding to it the murder, and in every thing, both by what they do, and by what they say, entangling themselves in inevitable ills. For indeed after these things, when Pilate left it to them, they chose the robber to be released rather than Jesus; but Him that had done no wrong, but had even conferred on them so many benefits, they slew.

[3.] What then did that man? When he saw that he was labouring to no profit, and that they would not consent

v.5—10.

to receive the pieces of silver, *he cast them down in the temple, and went and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, and gave them for the potter's field, as the Lord appointed me.*

Seest thou them again self-condemned by their conscience? For because they knew that they had been buying the murder, they put them not into the treasury,

but bought a field to bury strangers in. And this also became a witness against them, and a proof of their treason. For the name of the place more clearly than a trumpet proclaimed their bloodguiltiness. Neither did they it at random, but having taken counsel, and in every case in like manner, so that no one should be clear of the deed, but all guilty. But these things the prophecy foretold from of old. Seest thou not the Apostles only, but the Prophets also declaring exactly those things which were matters of reproach, and every way proclaiming the Passion, and indicating it beforehand? MATT. XXVII. 10.

This was the case with the Jews without their being conscious of it. For if they had cast it into the treasury, the thing would not have been so clearly discovered; but now having bought a piece of ground, they made it all manifest even to subsequent generations.

Hear ye as many as think to do good works out of murders, and take a reward for the lives of men. These almsgivings are Judaical, or rather they are Satanical. For there are, there are now also they, that take by violence countless things belonging to others, and think that an excuse is made for all, if they cast in some ten or a hundred gold pieces.

Touching whom also the Prophet saith, [1] *Ye covered My altar with tears.* Christ is not willing to be fed by covetousness, He accepts not this food. Why dost thou insult thy Lord, offering Him unclean things? It is better to leave men to pine with hunger, than to feed them from these sources. That was the conduct of a cruel man, this of one both cruel and insolent. It is better to give nothing, than to give the things of one set of persons to others. For tell me, if you saw any two persons, one naked, one having a garment, and then having stripped the one that had the garment, thou wert to clothe the naked, wouldest thou not have committed an injustice? It is surely plain to every one. But if when thou hast given all that thou hast taken to another, thou hast committed an injustice, and not shewn mercy; when thou givest not even a small portion of what thou robbest, and callest the deed alms, what manner of punishment wilt thou not undergo? For if men offering [1] Mal. 2, 13.

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lame brutes were blamed, what favour wilt thou obtain doing things more grievous? For if the thief, making restitution to the owner himself, still doeth an injustice, and so doeth an injustice, as by adding fourfold scarcely to do away the charge against himself, and this under the old covenant[1]; he that is not stealing, but taking by violence, and not even giving to him that is robbed, but instead of him to another; nor yet giving fourfold, but not so much as the half; and moreover not living under the old dispensation, but under the new; consider how much fire he is heaping together upon his own head. And if he do not as yet suffer his punishment, for this selfsame thing I say bewail him, for he is treasuring up against himself a greater wrath, unless he repent. For what? *Think ye*[2], saith He, *that they alone were sinners upon whom the tower fell down? Nay, I say unto you, but except ye repent, ye also shall suffer the same things.*

[1] Exodus 22, 1.

[2] Luke 13, 4. 5.

Let us repent then, and give alms pure from covetousness, and in great abundance. Consider that the Jews used to feed eight thousand Levites, and together with the Levites, widows also and orphans, and they bore many other public charges, and together with these things also served as soldiers; but now there are fields, and houses, and hirings of lodgings, and carriages, and muleteers, and mules, and a great array of this kind in the church on account of you, and your hardness of heart. For this store of the Church ought to be with you, and your readiness of mind ought to be a revenue to her; but now two wrong things come to pass, both you continue unfruitful, and God's priests do not practise their proper duties.

Was it not possible for the houses and the lands to have remained in the time of the Apostles? Wherefore then did they sell them and give away? Because this was a better thing.

[4.] But now a fear seized our fathers, (when you were so mad after worldly things, and because of your gathering, and not dispersing abroad,) lest the companies of the widows and orphans, and of the virgins, should perish of famine; therefore were they constrained to provide these things. For it was not their wish to thrust themselves into what was

so unbecoming; but their desire was that your good will should have been a supply for them, and that they should gather their fruits from thence, and that they themselves should give heed to prayers only. MATT. XXVII. 10.

But now ye have constrained them to imitate the houses of them that manage public affairs; whereby all things are turned upside down. For when both you and we are entangled in the same things, who is there to propitiate God? Therefore it is not possible for us to open our mouths, when the state of the Church is no better than that of worldly men. Have ye not heard, that the Apostles would not consent so much as to distribute the money that was collected without any trouble? But now our Bishops have gone beyond agents, and stewards, and hucksters in their care about these things; and when they ought to be careful and thoughtful about your souls, they are vexing themselves every day about these things, for which the innkeepers, and tax-gatherers, and accountants, and stewards are careful.

These things I do not mention for nought in the way of complaint, but in order that there may be some amendment and change, in order that we may be pitied for serving a grievous servitude, in order that you may become a revenue and store for the Church.

But if ye are not willing, behold the poor before your eyes; as many as it is possible for us to suffice, we will not cease to feed; but those, whom it is not possible, we will leave to you, that ye may not hear those words on the awful Day, which shall be spoken to the unmerciful and cruel. *Ye*[1] *saw Me an hungered, and fed Me not.*

[1] Matt. 25, 42.

For together with you this inhumanity makes us laughing-stocks, because leaving our prayers, and our teaching, and the other parts of holiness, we are fighting all our time, some with wine merchants, some with corn factors, others with them that retail other provisions.

Hence come battles, and strifes, and daily revilings, and reproaches, and jeers, and on each of the priests names are imposed more suitable for houses of secular men; when it would have been fit to take other names in the place of

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these, and to be named from those things, from which also the Apostles ordained, from the feeding of the hungry, from the protection of the injured, from the care of strangers, from succouring them that are despitefully used, from providing for the orphans, from taking part with the widows, from presiding over the virgins; and these offices should be distributed amongst us instead of the care of the lands and houses.

These are the stores of the Church, these the treasures that become her, and that afford in great degree both ease to us, and profit to you; or rather to you ease with the profit. For I suppose that by the grace of God they that assemble themselves here amount to the number of one hundred thousand[a]; and if each bestowed one loaf to some one of the poor, all would be in plenty; but if one farthing only, no one would be poor; and we should not undergo so many revilings and jeers, in consequence of our care about the money. For indeed the saying, *Sell*[1] *thy goods, and give to the poor, and come and follow Me*, might be seasonably addressed to the prelates of the Church with respect to the property of the Church. For in any other way it is not possible to follow Him as we ought, not being freed from all grosser and more worldly care.

[1] Matt. 19, 21.

But now the priests of God attend at the vintage and harvest, and at the sale and purchase of the produce; and whereas they that served the shadow had an entire immunity from such matters, although entrusted with a more carnal service; we, who are invited to the very inmost shrines of the Heavens, and who enter into the true Holy of Holies, take upon ourselves the cares of tradesmen and retail dealers.

Hence great neglect of the Scriptures, and remissness in prayers, and indifference about all the other duties; for it is not possible to be split into the two things with due zeal. Where I pray and beseech you that many fountains may spring up to us from all quarters, and that your forwardness may be to us the threshing floor and the wine press.

For in this way both the poor will more easily be sup-

[a] i. e. the sum of all the congregations in Antioch.

ported, and God will be glorified, and ye will advance unto a greater degree of love to mankind, and will enjoy the good things eternal; unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory world without end. Amen.

MATT. XXVII. 10.

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MATT. xxvii. 11, 12.

And Jesus stood before the governor; and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing.

SEEST thou what He is first asked? which thing most of all they were continually bringing forward in every way? For since they saw Pilate making no account of the matters of the Law, they direct their accusation to the state charges. So likewise did they in the case of the Apostles, ever bringing forward these things, and saying that they were going about proclaiming King one Jesus[1], speaking as of a mere man, and investing them with a suspicion of usurpation.

[1] Acts 17, 7.

Whence it is manifest, that both the rending the garment and the amazement were a pretence. But all things they got up, and plied, in order to bring Him to death.

This at any rate Pilate then asked. What then said Christ? *Thou sayest.* He confessed that He was a King, but a heavenly King, which elsewhere also He spake more clearly, replying to Pilate, *My*[2] *Kingdom is not of this world;* that neither they nor this man should have an excuse for accusing Him of such things. And He gives a reason that cannot be gainsaid, saying, *If I were of this world, My servants would fight, that I should not be delivered.* For this purpose I say, in order to refute this suspicion, He both paid tribute[3], and commanded others to pay it, and when they would make Him a King, He fled[4].

[2] John 18, 36.

[3] Matt. 22, 17.

[4] John 6, 15.

Wherefore then did He not bring forward these things, it may be said, at that time, when accused of usurpation?

Because having the proofs from His acts, of His power, His meekness, His gentleness, beyond number, they were wilfully blind, and dealt unfairly, and the tribunal was corrupt. For these reasons then He replies to nothing, but holds His peace, yet answering briefly (so as not to get the reputation of arrogance from continual silence) when the High Priest adjured Him, when the governor asked, but in reply to their accusations He no longer saith any thing; for He was not now likely to persuade them. Even as the prophet declaring this self-same thing from of old, said, *In His humiliation His judgment was taken away*[a]. MATT. XXVII. 13.

At these things the governor marvelled, and indeed it was worthy of admiration to see Him shewing such great forbearance, and holding His peace, Him that had countless things to say. For neither did they accuse Him from knowing of any evil thing in Him, but from jealousy and envy only. At least when they had set false witnesses, wherefore, having nothing to say, did they still urge their point? and when they saw Judas was dead, and that Pilate had washed his hands of it, why were they not pricked with remorse? For indeed He did many things even at the very time, that they might recover themselves, but by none were they amended.

What then saith Pilate? *Hearest Thou not how many things these witness against Thee?* He wished that He should defend Himself and be acquitted, wherefore also he said these things; but since He answered nothing, he devises another thing again. v. 13.

Of what nature was this? It was a custom for them to release one of the condemned, and by this means he attempted to deliver Him. For if you are not willing to release Him as innocent, yet as guilty pardon Him for the feast's sake.

Seest thou order reversed? For the petition in behalf of the condemned it was customary to be with the people, and the granting it with the rulers; but now the contrary hath come to pass, and the ruler petitions the people; and not even so do they become gentle, but grow more savage and bloodthirsty, driven to frenzy by the passion of envy. For neither had they whereof they should accuse Him, and this

[a] Isaiah 53, 8. LXX. see margin of our version.

Homil. LXXXVI. though He was silent, but they were refuted even then by reason of the abundance of His righteous deeds, and being silent He overcame them that say ten thousand things, and are maddened.

v. 19. *And when he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with this just Man, for I have suffered many things this day in a dream because of Him.* See what a thing takes place again, sufficient to reeal them all. For together with the proof from the things done, the dream too was no small thing. And wherefore doth he not see it himself? Either because she was more worthy, or because he, if he had seen it, would not have been equally believed; or would not so much as have told it. Therefore it was ordered that the wife should see it, so that it might be manifest to all. And she doth not merely see it, but also suffers many things, that from his feeling towards his wife the man may be made more reluctant to the murder. And the time too contributed not a little, for on the very night she saw it.

But it was not safe, it may be said, for him to let Him go, because they said He made Himself a King. He ought then to have sought for proofs, and a conviction, and for all the things that are infallible signs of an usurpation, as, for instance, whether He levied forces, whether He collected money, whether he forged arms, whether He attempted any other such thing. But he is led away at random, therefore neither doth Christ acquit him of the blame, in saying, [1] *He that betrayeth Me unto thee hath greater sin.* So that it was from weakness that he yielded and scourged Him, and delivered Him up.

[1] John 19, 11.

He then was unmanly and weak; but the chief priests wicked and criminal. For since he had found out a device, namely, the law of the feast requiring him to release a condemned person, what do they contrive in opposition to that? *They persuaded the multitude*, it is said, *that they should ask Barabbas.* See how much care he taketh for them to relieve them from blame, and how much diligence they employed, so as not to leave to themselves so much as a shadow of an excuse? For which was right? to let go the acknowledged criminal, or Him about Whose guilt there

v. 20. [2.]

was a question? For, if in the case of acknowledged offenders it was fit there should be liberation, much more in those of whom there was a doubt. For surely this Man did not seem to them worse than acknowledged murderers. For on this account, it is not merely said they had a robber; but one noted, that is, who was infamous in wickedness, who had perpetrated countless murders. But nevertheless even him did they prefer to the Saviour of the world, and neither did they reverence the season because it was holy, nor the laws of humanity, nor any other thing of the kind, but envy had once for all blinded them. And besides their own wickedness, they corrupt the people also, that for deceiving them too they might suffer the most extreme punishment. MATT. XXVII. 22—24.

Since therefore they ask for the other, He saith, *What shall I do then with the Christ*, in this way desiring to put them to the blush, by giving them the power to choose, that at least out of shame they might ask for Him, and the whole should be of their bountifulness. For though to say, He had not done wrong, made them more contentious, yet to require that He should be saved out of humanity, carries with it persuasion and entreaty that cannot be gainsaid. v. 22.

But even then they said, *Crucify Him. But he said, Why, what evil hath He done? but they cried out exceedingly, Let Him be crucified. But he, when he saw that he profited nothing, washed his hands, saying, I am innocent.* Why then didst thou deliver Him up? Why didst thou not rescue Him, as the centurion did Paul. For that man too was aware that he would please the Jews; and a sedition had taken place on his account, and a tumult, nevertheless he stood firm against all. But not so this man, but he was extremely unmanly and weak, and all were corrupt together. For neither did this man stand firm against the multitude, nor the multitude against the Jews[b]; and in every way their excuse was taken away. For they *cried out exceedingly*, that is, cried out the more, *Let Him be crucified.* For they desired not only to put Him to death, but also that it should v. 22.24. Acts 21.

[b] i. e. the Jewish rulers; Mr. Field has observed in his note on this passage, that οἱ Ἰουδαῖοι is thus used, especially in St. John's Gospel.

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be on a charge of wickedness, and though the judge was contradicting them, they continued to cry out the same thing.

Seest thou how many things Christ did in order to recover them? For like as He oftentimes checked Judas, so likewise did He restrain these men too, both throughout all His Gospel, and at the very time of His condemnation. For surely when they saw the ruler and the judge washing his hands of it, and saying, *I am innocent of This Blood*, they should have been moved to compunction both by what was said, and by what was done, as well when they saw Judas had hanged himself, as when they saw Pilate himself entreating them to take another in the place of Him. For when the accuser and traitor condemns himself, and he who gives sentence puts off from himself the guilt, and such a vision appears the very night, and even as condemned he begs Him off, what kind of plea will they have? For if they were not willing that He should be innocent, yet they should not have preferred to him even a robber, one that was acknowledged to be such, and very notorious.

What then did they? When they saw the judge washing
v. 25. his hands, and saying, *I am innocent*, they cried out, *His Blood be on us, and on our children.* Then at length when they had given sentence against themselves, he yielded that all should be done.

See here too their great madness. For passion and wicked desire are like this. They suffer not men to see any thing of what is right. For be it that ye curse yourselves; why do you draw down the curse upon your children also?

Nevertheless, the Lover of man, though they acted with so much madness, both against themselves, and against their children, so far from confirming their sentence upon their children, confirmed it not even on them, but from the one and from the other received those that repented, and counts them worthy of good things beyond number. For indeed even Paul was of them, and the thousands that believed in
[1] Acts 21, 20. Jerusalem; *For thou seest*[1], it is said, *brother, how many thousands of Jews there are which believe.* And if some continued [in their sin], to themselves let them impute their punishment.

Then released he Barabbas unto them, but Jesus, when he had scourged Him, he delivered to be crucified. MATT. XXVII. 26.

And wherefore did he scourge Him. Either as one condemned, or willing to invest the judgment with due form, or to please them. And yet he ought to have resisted them. For indeed even before this he had said, [1] *Take ye Him, and judge Him according to your law.* And there were many things that might have held back him and those men, the signs and the miracles, and the great patience of Him, Who was suffering these things, and above all His untold silence. For since both by His defence of Himself, and by His prayers, He had shewn His humanity, again He sheweth His exaltedness and the greatness of His nature, both by His silence, and by His contemning what is said; by all leading them on to marvel at Himself[c]. But to none of these things did they give way. For when once the reasoning powers are overwhelmed as it were by intoxication or some wild insanity, it would be hard for the sinking soul to rise again, if it be not very noble. v. 26. [1] John 18, 31. [3.]

For it is fearful, it is fearful to give place to these wicked passions, wherefore it were fit in every way to ward off and repel their entering in. For when they have laid hold of the soul, and got the dominion over it, like as fire lighting upon a wood, so do they kindle the flame to a blaze.

Wherefore I entreat you to do all things so as to fence off their entrance; and not by comforting yourselves with this heartless reasoning to bring in upon yourselves all wickedness, saying, What of this? What of that? For countless ills have their birth from hence. For the devil, being depraved, makes use of much craft, and exertion, and self-abasement for the ruin of men, and begins his attack on them with things of a more trifling nature.

And mark it, he desired to bring Saul into the superstition of witchcraft. But if he had counselled this at the beginning, the other would not have given heed; for how should he, who was even driving them out? Therefore gently and by little and little he leads him on to it. For when he had disobeyed Samuel, and had caused the burnt-offering to be offered, when he was not present, being blamed for it,

[c] *πρὸς τὸ οἰκεῖον θαῦμα.*

Homil. LXXXVI. he says, *The*[1] *compulsion from the enemy was too great*, and when he ought to have bewailed, he felt as though he had done nothing.

[1] cf. 1 Sam. 13, 12. and 28, 15.

Again God gave him the commands about the Amalekites, but he transgressed these too. Thence he proceeded to his crimes about David, and thus slipping easily and by little and little he stayed not, until he came unto the very pit of destruction, and cast himself in. So likewise in the case of Cain, he did not at once urge him to slay his brother, since he would not have persuaded him, but first wrought upon him to offer things more or less vile, saying, "This is no sin:" in the second place he kindled envy and jealousy, saying, Neither is there any thing in this; thirdly, he persuaded him to slay and to deny his murder; and did not leave him before he had put on him the crowning act of evil.

Wherefore it is necessary for us to resist the beginnings. For at any rate, even if the first sins stopped at themselves, not even so were it right to despise the first sins; but now they go on also to what is greater, when the mind is careless. Wherefore we ought to do all things to remove the beginnings of them.

For look not now at the nature of the sin, that it is little, but that it becomes a root of great sin, when neglected. For if one may say something marvellous, great sins need not so much earnestness, as such as are little, and of small account. For the former the very nature of the sin causes us to abhor, but the little sins by this very thing cast us into remissness; and allow us not to rouse ourselves heartily for their removal. Wherefore also they quickly become great, while we sleep. This one may see happening in bodies also.

So likewise in the instance of Judas, that great wickedness had its birth. For if it had not seemed to him a little thing to steal the money of the poor, he would not have been led on to this treachery. Unless it had seemed to the Jews a little thing to be taken captive by vainglory, they would not have run on the rock of becoming Christ's murderers. And indeed all evils we may see arise from this.

For no one quickly and at once rusheth out into vices. For the soul hath, yea it hath a shame implanted in us, and a reverence for right things; and it would not at once become

so shameless as in one act to cast away every thing, but slowly, and by little and little doth it perish, when it is careless. Thus also did idolatry enter in, men being honoured beyond measure, both the living and the departed; thus also were idols worshipped; thus too did whoredom prevail, and the other evils. MATT. XXVII. 26.

And see. One man laughed unseasonably; another blamed him; a third took away the fear, by saying, Nothing comes of this. "For what is laughing? What can come of it?" Of this is bred foolish jesting; from that filthy talking; then filthy doings.

Again, another being blamed for slandering his neighbours, and reviling, and calumniating, despised it, saying, evil-speaking is nothing. By this he begets hatred unspeakable, revilings without end; by the revilings blows, and by the blows oftentimes murder.

[4.] From these little things then that wicked spirit thus brings in the great sins; and from the great despair; having invented this other wile not less mischievous than the former. For to sin destroys not so much as to despair. For he that hath offended, if he be vigilant, speedily by repentance amends what hath been done; but he that hath learnt to despond, and doth not repent, by reason thereof fails of this amendment by not applying the remedies from repentance.

And he hath a third grievous snare; as when he invests the sin with a show of devotion. And where hath the devil so far prevailed as to deceive to this degree? Hear, and beware of his devices. Christ by Paul commanded [1] *that a woman depart not from her husband*, and [2] *not to defraud one another, except by consent;* but some from a love of continence forsooth, having withdrawn from their own husbands, as though they were doing something devout, have driven them to adultery. Consider now what an evil it is that they, undergoing so much toil, should be blamed as having committed the greatest injustice, and should suffer extreme punishment, and drive their husbands into the pit of destruction. [1] 1 Cor. 7, 10. [2] ib. 5.

Others again, abstaining from meats by a rule of fasting, have by degrees gone so far as to abhor them; which even of itself brings a very great punishment.

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But this comes to pass, when any hold fast their own prejudices contrary to what is approved by the Scriptures. Those also among the Corinthians thought it was a part of perfection, to eat of all things without distinction, even of things forbidden, but nevertheless this was not of perfection, but of the utmost lawlessness. Wherefore also Paul earnestly reproves them, and pronounces them to be worthy of extreme punishment. Others again think it a sign of piety to wear long hair. And yet this is amongst the things forbidden, and carries with it much disgrace.

Again, others follow after exeessive sorrow for their sins as a profitable thing; yet it also comes of the devil's wiles, and Judas shewed it; at least in consequence thereof he even hanged himself. Therefore Paul again was in fear about him that had committed fornication, lest any such thing should befal him, and persuaded the Corinthians speedily to deliver him, *lest*[1] *perhaps such a one should be swallowed up with overmuch sorrow.* Then, indicating that such a result cometh of the snares of that [wicked] one, he saith, [2] *Lest Satan should get an advantage over us, for we are not ignorant of his devices,* meaning that he assails us with much craft. Since if he fought against us plainly and openly, the victory would be ready and easy; or rather even now, if we be vigilant, victory will be ready. For indeed against each one of those ways God hath armed us.

[1] 2 Cor. 2, 7.

[2] ib. v. 11.

For to persuade us not to despise even these little things, hear what warning He gives us, saying, [3] *He that saith to his brother, Thou fool, shall be in danger of hell;* and he that hath looked with unchaste eyes is a complete adulterer[4]. And on them that laugh he pronounces a woe, and every where He removes the beginnings and the seeds of evil, and saith we have to give an account of an idle word[5]. Therefore also Job applied a remedy even for the thoughts of his children[6].

[3] Mat. 5, 22.

[4] ib. 5. 28.

[5] Matt. 12, 36.

[6] Job 1, 5.

But about not despairing, it is said, [7] *Doth he fall, and not arise? Doth he turn away, and not return?* and, [8] *I do not will the death of the sinner, so much as that he should be converted and live:* and, [9] *To-day if ye will hear His voice:* and many other such things, both sayings and examples are set in the Scripture. And in order not to be ruined under

[7] Jer. 8, 4.

[8] Ezek. 18, 23.

[9] Ps. 95, 7.

the guise of godly fear, hear Paul saying, *Lest perhaps such a one be swallowed up by overmuch sorrow.* MATT. XXVII. 26.

Knowing therefore these things, let us set for a barrier in all the ways that pervert the unwary the wisdom which is drawn from the Scriptures. Neither say, Why, what is it, if I gaze curiously at a beautiful woman? For if thou shouldest commit the adultery in the heart, soon thou wilt venture on that in the flesh. Say not, Why, what is it if I should pass by this poor man? For if thou pass this man by, thou wilt also the next; if him, then the third.

Neither again say, Why, what is it, if I should desire my neighbour's goods. For this, this caused Ahab's ruin; although he would have paid a price, yet he took it from one unwilling. For a man ought not to buy by force, but on persuasion. But if he, who would have paid the fair price, was so punished, because he took from one unwilling, he who doeth not so much as this, and taketh by violence from the unwilling, and that when living under grace, of what punishment will he not be worthy?

In order therefore that we be not punished, keeping ourselves quite pure from all violence and rapine, and guarding against the sources of sins together with the sins themselves, let us with much diligence give heed to virtue; for thus shall we also enjoy the good things eternal by the grace and love towards man of our Lord Jesus Christ, to Whom be glory world without end. Amen.

HOMILY LXXXVII.

MATT. xxvii. 27—29.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers; and they stripped Him, and put on Him a purple robe; and when they had platted a crown of thorns, they put it on His Head, and a reed in His Right Hand; and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews.

[1] ἐχόρευεν.

As though on some signal the devil then [1]was entering in triumph into all. For, be it that Jews pining with envy and jealousy were mad against Him, as to the soldiers, whence was it, and from what sort of cause? Is it not quite clear that it was the devil who was then entering in fury into the hearts of all? For indeed they made a pleasure of their insults against Him, being a savage and ruthless set. I mean, that, when they ought to have been awestruck, when they ought to have wept, which even the people did, this they did not, but, on the contrary, were despiteful, and insolent; perhaps themselves also seeking to please the Jews, or it may be doing all in conformity to their own evil nature.

And the insults were different, and varied. For that Divine Head at one time they buffeted, at another they insulted with the crown of thorns, at another they smote with the reed, men unholy and accursed!

What plea shall we have after this for being moved by injuries, after Christ suffered these things? For what was done was the utmost limit of insolence. For not one mem-

ber, but the whole entire Body throughout was made an object of insolence; the Head through the crown, and the reed, and the buffeting; the Face, being spit upon; the Cheeks, being smitten with the palms of the hands; the whole Body by the stripes, by being wrapped in the robe, and by the pretended worship; the Hand by the reed, which they gave Him to hold instead of a sceptre; the Mouth again by the offering of the vinegar. What could be more grievous than these things? What more insulting? MATT. XXVII. 25.

For the things that were done go beyond all language. For as though they were afraid lest they should seem to fall short at all in the crime, having killed the Prophets with their own hands, but This Man with the sentence of a judge, so they do in every deed; and make it the work of their own hands, and condemn and sentence both among themselves and before Pilate, saying, *His Blood be on us and upon our children*, and insult Him, and do despite unto Him themselves, binding Him, leading Him away, and render themselves authors of the spiteful acts done by the soldiers, and nail Him to the Cross, and revile Him, and spit at Him, and deride Him. For Pilate contributed nothing in this matter, but they themselves did every thing, becoming accusers, and judges, and executioners, and all. v. 25.

And these things are read amongst us, when all meet together. For that the heathens may not say, that ye display to people and nations the things that are glorious and illustrious, such as the signs and the miracles, but that ye hide these which are matters of reproach; the grace of the Spirit hath brought it to pass, that in the full festival, when men in multitude and women are present, and all, as one may say, at the great Eve of the Passover, then all these things should be read; when the whole world is present, then are all these acts proclaimed with a clear voice. And these being read, and made known to all, Christ is believed to be God, and, besides all the rest, is worshipped, even because of this, that He vouchsafed to stoop so much for us as actually to suffer these things, and to teach us all virtue.

These things then let us read continually; for indeed great is the gain, great the advantage to be thence obtained. For when thou seest Him, both by gestures and by deeds,

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mocked and worshipped with so much derision, and beaten and suffering the utmost insults, though thou be very stone, thou wilt become softer than any wax, and wilt cast out of thy soul all haughtiness.

v. 31. Hear therefore also what follows. For after *they had mocked Him, they led Him to crucify Him*, it is said, and when they had stripped Him, they took His garments, and sat down and watched Him, when He should die. And they divide His garments amongst them, which sort of thing is done in the case of very vile and abject criminals, and such as have no one belonging to them, and are in utter desolation.

They parted the garments, by which such great miracles were done. But they wrought none now, Christ restraining His unspeakable power. And this was no small addition of insult. For as to one base and abject, as I said, and the vilest of all men; so do they dare to do all things. To the thieves at any rate they did nothing of the kind, but to Christ they dare it all. And they crucified Him in the midst of them, that He might share in their reputation.

And they gave Him gall to drink, and this to insult Him, but He would not. But another saith, that having tasted it, He said, [1] *It is finished.* And what meaneth, *It is finished?* The prophecy was fulfilled concerning Him. [2] *For they gave Me*, it is said, *gall for My meat, and for My thirst they gave Me vinegar to drink.* But neither doth that Evangelist indicate that He drank, for merely to taste, differs not from not drinking, but hath one and the same signification.

[1] John 19. 30.
[2] Ps. 69, 21.

But nevertheless not even here doth their contumely stop, but after having stripped and crucified Him, and offered Him vinegar, they proceed still further, and beholding Him impaled upon the cross, they revile Him, both they themselves and the passers by; and this was more grievous than all, that on the charge of being an impostor and deceiver He suffered these things, and as a boaster, and vainly pretending what He said. Therefore they both crucified Him publicly, that they might make a show of it in the sight of all; and therefore also they did it by the hands of the soldiers, that these things being perpetrated even by a public tribunal, the insult might be the greater.

[2.] And yet who would not have been moved by the multitude that was following Him, and lamenting Him? Nay, not these wild beasts. Wherefore also He to the multitude vouchsafes an answer, but to these men not so. For after having done what they would, they endeavour also to injure His honour, fearing His Resurrection. Therefore they say these things publicly, and crucified thieves with Him, and wishing to prove Him a deceiver, they say, *Thou That destroyest the temple, and buildest it in three days, come down from the cross.* For since on telling Pilate to remove the accusation (this was the writing, *The King of the Jews*) they prevailed not, but he persevered in saying, [1] *What I have written, I have written*, they then endeavoured by their derision of Him to shew that He is not a King. MATT. XXVII. 40—43. v. 40. [1] John 19, 22.

Wherefore they said those things, and also these. *If He is the King of Israel, let Him come down now from the cross. He saved others, Himself He cannot save*, aiming hereby to bring discredit even on His former miracles. And again, *If He be Son of God, and He will have Him, let Him save Him.* v. 42. v. 43.

O execrable; most execrable! What, were not the prophets prophets, nor the righteous men righteous, because God rescued them not out of their dangers. Nay surely they were, though suffering these things. What then could be equal to your folly? For if the coming of the dangers upon them did not injure their honour with you, how much more in the case of This Man, was it wrong for you to be offended, when both by what He did, by what He said, He was ever correcting beforehand this suspicion of yours.

Yet nevertheless, even when these things were said and done, they prevailed nothing, not even at the very time. At any rate, he, who was depraved in such great wickedness, and who had spent his whole life in murders and housebreakings, when these things were being said, then confessed Him, and made mention of a kingdom, and the people bewailed Him. And yet the things that were done seemed to testify the contrary in the eyes of those who knew not the mysterious dispensations, that He was weak and of no power, nevertheless truth prevailed even by the contrary things.

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Hearing then these things, let us arm ourselves against all rage, against all anger. Shouldest thou perceive thy heart swelling, seal thy breast setting upon it the Cross. Call to mind some one of the things that then took place, and thou wilt cast out as dust all rage by the recollection of the things that were done. Consider the words, the actions; consider that He is Lord, and thou servant. He is suffering for thee, thou for thyself; He in behalf of them who had been benefited by Him and had crucified Him, thou in behalf of thyself; He in behalf of them who had used Him despitefully, thou oftentimes at the hands of them who have been injured. He in the sight of the whole city, or rather of the whole people of the Jews, both strangers, and those of the country, before whom He spake those merciful words, but thou in the presence of few; and what was more insulting to Him, that even His disciples forsook Him. For those, who before paid Him attention, had deserted Him, but His enemies and foes, having got Him in the midst of themselves on the Cross, insulted, reviled, mocked, derided, scoffed at Him, Jews and soldiers from below, from above thieves on either side: for indeed the thieves insulted, and upbraided Him both of them. How then saith Luke that one *rebuked*[1]? Both things were done, for at first both upbraided Him, but afterwards one did so no more. For that thou mightest not think the thing had been done by any agreement, or that the thief was not a thief, by his insolence he sheweth thee, that up on the Cross he was a thief and an enemy, and at once was changed.

[1] Luke 23, 40.

Considering then all these things, control thyself. For what sufferest thou like what thy Lord suffered? Wast thou publicly insulted? But not like these things. Art thou mocked? yet not thy whole body, nor being thus scourged, and stripped. And even if thou wast buffeted, yet not like this. And add to this, I pray thee, by whom, and wherefore, and when, and Who it was; and (the most grievous matter) that these things being done, no one found fault, no one blamed what was done, but on the contrary all rather approved, and joined in mocking Him and in jeering at Him; and as a boaster, impostor, and deceiver, and not able to prove in His works the things that He said, so did they

[3.]

revile Him. But He held His peace to all, preparing for us the most powerful incentives to long suffering. MATT. XXVII. 43.

But we, though hearing such things, are not patient so much as to servants, but we rush and kick worse than wild asses, with respect to injuries against ourselves, being savage and inhuman; but of those against God not making much account. And with respect to friends too we have the same disposition; should any one vex us, we bear it not; should he insult us, we are savage more than wild beasts, we who are reading these things every day. A disciple betrayed Him, the rest forsook Him and fled; they that had been benefited by Him spat at Him; the servants of the high priest smote Him with the palm of the hand, the soldiers buffeted Him; they that passed by jeered Him and reviled Him, the thieves accused Him; and to no man did He utter a word, but by silence overcame all; instructing thee by His actions, that the more meekly thou shalt endure, the more wilt thou prevail over them that do thee evil, and wilt be an object of admiration before all. For who will not admire him that endures with forbearance the insults he receives from them that are using him despitefully? For even as, though any man suffer justly, yet enduring the evil meekly, he is considered by the more part to suffer unjustly; so though one suffer unjustly, yet if he be violent, he will get the suspicion of suffering justly, and will be an object of ridicule, as being dragged captive by his anger, and losing his own nobility. For such a one, we must not call so much as a freeman, though he be lord over ten thousand servants.

But did some person exceedingly provoke thee? And what of that? For then should self-control be shewn, since when there is no one to vex, we see even the wild beasts gentle; for neither are they always savage, but when any one rouses them. And we therefore, if we are only then quiet, when there is no one provoking us, what advantage have we over them. For they are both oftentimes justly indignant, and have much excuse, for by being stirred and goaded are they roused, and besides these things they are devoid of reason, and have savageness in their nature.

But whence, I pray thee, canst thou find a plea for being savage and fierce? What hardship hast thou suffered? Hast

Homil. LXXXVII. thou been robbed? For this self-same reason shouldest thou endure it, so as to gain more amply. But wast thou deprived of character? And what is this? Thy condition is in no way worsened by this, if thou practise self-command. But if thou sufferest no grievance, whence art thou angry with him that hath done thee no harm, but hath even benefited thee? For they who honour, make them that are not watchful the more vain; but they who insult and despise, render those that take heed to themselves more stedfast. For the careless are more injured by being honoured, than by being insulted. And the one set of persons, if we be sober, become to us authors of self-control, but the others excite our pride, they fill us with boastfulness, vainglory, folly, they make our soul the feebler.

And to this fathers bear witness, who do not flatter their own children so much as they chide them, fearing lest from the praise they should receive any harm, and their teachers use the same remedy to them. So that if we are to avoid any one, it should be those that flatter us rather than those that insult us; for this bait brings greater mischief than insult to them, who do not take heed, and it is more difficult to control this feeling than that. And the reward too is far more abundant from thence, and the admiration greater. For indeed it is more worthy of admiration to see a man insulted, and not moved, than beaten and smitten, and not falling.

And how is it possible not to be moved? one may say. Hath any one insulted thee? Place the Sign upon thy breast, call to mind all the things that were then done; and all is quenched. Consider not the insults only, but if also any good hath been ever done unto thee, by him that hath insulted thee, and straightway thou wilt become meek, or rather consider before all things the fear of God, and soon
[4.] thou wilt be mild and gentle. Together with these things even from thine own servants take a lesson concerning these matters; and when thou seest thyself insulting, but thy servant holding his peace, consider that it is possible to practise self-control, and condemn thyself for being violent; and in the very time of offering insults learn not to insult; and thus not even when insulted, wilt thou be vexed. Consider that he who is insolent is beside himself and mad, and

thou wilt not feel indignant, when insulted, since the possessed strike us, and we, so far from being provoked, do rather pity them. This do thou also; pity him that is insolent to thee, for he is held in subjection by a dreadful monster, rage, by a grievous demon, anger. Set him free as he is wrought upon by a grievous demon, and going quickly to ruin. For so great is this disease as not to need even time for the destruction of him that is seized with it. Wherefore also one said, [1] *The sway of his fury shall be his fall;* by this most of all shewing its tyranny, that in a short time it works great ills, and needs not to continue long with us, so that if in addition to its strength it were apt to last, it would indeed be hard to strive against.

MATT. XXVII. 44.

[1] Ecclus. 1, 22.

I should like to shew what the man is who insulteth, what he that practises self-control, and to bring nakedly before you the soul of the one and the other. For thou shouldest see the one like a sea tost with a tempest, but the other like a harbour free from disturbance. For it is not disturbed by these evil blasts, but puts them to rest easily. For indeed they who are insulting, do every thing in order to make it sting. When then they fail of that hope, even they are thenceforth at peace, and go away amended. For it is impossible that a man, who is angry, should not utterly condemn himself; even as on the other hand it is impossible for one who is not angry to be self-condemned. For though it be necessary to retaliate, it is possible to do this without anger, (and it were more easy and more wise than with anger,) and to have no painful feeling. For if we be willing, the good things will be from ourselves, and we shall be with the Grace of God sufficient for our own safety and honour.

For why seekest thou the glory that cometh from another? Do thou honour thyself, and no one will be able to insult thee; but if thou dishonour thyself, though all should honour thee, thou wilt not be honoured. For like as, unless we put ourselves in an evil state, no one else puts us in such a state; even so unless we insult ourselves, no one else can put us to shame.

For let any man be great and worthy of admiration, and let all men call him an adulterer, a thief, a violater of tombs, a murderer, a robber, and let him be neither provoked or

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indignant, nor be conscious to himself of any of these crimes: what disgrace will he thence undergo? None. What then, you may say, if many have such an opinion of him? Not even so is he disgraced, but they bring shame upon themselves, by accounting one, who is not such, to be such. For tell me, if any one think the sun to be dark, doth he bring an ill name on that heavenly body, or on himself? Surely on himself, getting himself the character of being blind or mad. So also they that account wicked men good, and they that make the opposite error, disgrace themselves.

Wherefore we ought to give the greater diligence, to keep our conscience clear, and to give no handle against ourselves, nor matter for evil suspicion; but if others will be mad, even when this is our disposition, not to care very much, nor to grieve. For he that hath got the character of a wicked man, being a good man, is in no degree thereby hurt as regards his being such as he is; but he that hath been suspecting another vainly and causelessly, receives the utmost harm; as, on the other hand, the wicked man, if he be supposed to be the contrary, will gain nothing thence, but will both have a heavier judgment, and be led into greater carelessness. For he that is such and is suspected thereof, may perhaps be humbled, and acknowledge his sins; but when he escapes detection, he falls into a state past feeling. For if, while all are accusing them, offenders are hardly stirred up to compunction; when so far from accusing them, some even praise them, at what time will they who are living in vice be able to open their eyes? Hearest thou that Paul also blames for this, that the Corinthians, (so far from permitting him that had been guilty of fornication, to acknowledge his own sin,) applauding and honouring him, did on the contrary urge him on in vice thereby? Wherefore, I pray, let us leave the suspicions of the multitude, their insults and their honours, and let us be diligent about one thing only, that we be conscious to ourselves of no evil thing, nor insult our own selves. For so, both here, and in the world to come, we shall enjoy much glory, unto which God grant we all may attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory world without end. Amen.

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MATT. xxvii. 45—48.

Now from the sixth hour there was darkness over all the earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, and said, Eli, Eli, lima sabachthani? that is to say, My God, My God, why hast Thou forsaken Me? Some of them that stood there, when they heard that, said, This Man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

THIS is the sign which before He had promised to give them when they asked it, saying, *An*[1] *evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas;* meaning His Cross, and His Death, His Burial, and His Resurrection. And again declaring in another way the virtue of the Cross, He said, *When*[2] *ye have lifted up the Son of Man, then shall ye know that I am He.* And what He saith is to this purport; "When ye have crucified Me, and think ye have overcome Me, then, above all, shall ye know My might."

[1] Matt. 12, 39.

[2] John 8, 28.

For after the Crucifixion, the city was destroyed, and the Jewish state came to an end, they fell away from their polity and their freedom, the Gospel flourished, the Word was spread abroad to the ends of the world; both sea and land, both the inhabited earth and the desert perpetually proclaim its[3] power. These things then He meaneth, and those which took place at the very time of the Crucifixion.

[3] or, 'His.'

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For indeed it was much more marvellous that these things should be done, when He was nailed to the Cross, than when He was walking on earth. And not in this respect only was the wonder, but because from Heaven also was that done which they had sought, and it was over all the world, which had never before happened, but in Egypt only, when the Passover was to be fulfilled. For indeed those events were a type of these.

And observe when it took place. At mid-day, that all that dwell on the earth may know it, when it was day all over the world; which was enough to convert them, not by the greatness of the miracle only, but also by its taking place in due season. For after all their insulting, and their lawless derision, this is done, when they had let go their anger, when they had ceased mocking, when they were satiated with their jeerings, and had spoken all that they were minded; then He shews the darkness, in order that at least so (having vented their anger) they may profit by the miracle. For this was more marvellous than to come down from the Cross, that being on the Cross He should work these things. For whether they thought He Himself had done it, they ought to have believed and to have feared; or whether not He, but the Father, yet thereby ought they to have been moved to compunction, for that darkness was a token of His anger at their crime. For that it was not an eclipse, but both wrath and indignation, is not hence alone manifest, but also by the time, for it continued three hours, but an eclipse takes place in one moment of time, and they know it, who have seen this; and indeed it hath taken place even in our generation.

And how, you may say, did not all marvel, and account Him to be God? Because the race of man was then held in a state of great carelessness and vice. And this miracle was but one, and when it had taken place, immediately passed away; and no one was concerned to enquire into the cause of it, and great was the prejudice and the habit of ungodliness. And they knew not what was the cause of that which took place, and they thought perhaps this happened so, in the way of an eclipse or some natural effect. And why dost thou marvel about them that are

without, that knew nothing, neither enquired by reason of great indifference, when even those that were in Judæa itself, after so many miracles, yet continued using Him despitefully, although He plainly shewed them that He Himself wrought this thing. MATT. XXVII. 50.

And for this reason, even after this He speaks, that they might learn that He was still alive, and that He Himself did this, and that they might become by this also more gentle, and He saith, *Eli, Eli, lima sabachthani?* that unto His last breath they might see that He honours His Father, and is no adversary of God. Wherefore also He uttered a certain cry from the Prophet[1], even to His last hour bearing witness to the Old Testament, and not simply a cry from the Prophet, but also in Hebrew, so as to be plain and intelligible to them, and by all things He shews how He is of one mind with Him That begat Him. v. 46. [1] Ps. 22, 1.

But mark herein also their wantonness, and intemperance, and folly. They thought (it is said) that it was Elias whom He called, and straightway they gave Him vinegar to drink. But another came unto Him, and *pierced*[2] *His side with a spear.* What could be more lawless, what more brutal, than these men; who carried their madness to so great a length, offering insult at last even to a dead Body? v. 48. [2] John 19, 34.

But mark thou, I pray thee, how He made use of their wickednesses for our salvation. For after the blow the Fountains of our salvation gushed forth from thence.

And Jesus, when He had cried with a loud voice, yielded up the Ghost. This is what He said, *I*[3] *have power to lay down My life, and I have power to take it again*, and, *I lay it down of Myself.* So for this cause He cried with the voice, that it might be shewn that the act is done by power. Mark at any rate saith, that *Pilate*[4] *marvelled, if He were already dead:* and that the Centurion for this cause above all believed, because He died with power[5]. v. 50. [3] John 10, 18. [4] Mark 15, 44. [5] ib. 39.

This cry rent the veil, and opened the tombs, and made the House desolate. And He did this, not as offering insult to the Temple, (for how should He, Who saith, *Make*[6] *not My Father's House a house of merchandise*,) but declaring them to be unworthy even of His abiding there; like as also when He delivered it over to the Babylonians. But [6] John 2, 16.

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not for this only were these things done, but what took place was a prophecy of the coming desolation, and of the change into the greater and higher state; and [a sign] of His Might.

And together with these things He shewed Himself also by what followed after these things, by the raising of the dead. For in the instance of Elisha[1]; one on touching a dead body rose again, but now by a voice He raised them, His Body continuing up there, on the Cross. And besides, those things were a type of this. For that this might be believed, therefore is that all done. And they are not merely raised, but also rocks are rent, and the earth shaken, that they might learn, that He was able to strike themselves blind, and to rend them in pieces. For He that cleft rocks asunder, and darkened the world, much more could have done these things to them, had it been His will. But He would not, but having discharged His wrath upon the elements, then it was His will to save by clemency. But they abated not their madness. Such is envy, such is jealousy, it is not easily stayed. At that time then they were impudent in setting themselves against the actual appearances; and afterwards even against the things themselves, when a seal being put upon Him, and soldiers watching Him, He rose again, and they heard these things from the very guards; they even gave money, in order both to corrupt others, and to steal away the history of the Resurrection.

[1] 2 Kings 13, 21.

Marvel not therefore if at this time also they were perverse, being thus altogether prepared to set themselves impudently against all things; but observe this other point, how great signs He had wrought, some from Heaven, some on earth, some in the very Temple, at once marking His indignation, and at the same time shewing that what were unapproachable are now to be entered, and that Heaven shall be opened; and the work removed to the true Holy of Holies. And they indeed said, *If He be the King of Israel, let Him come down now from the Cross*, but He shews that He is King of all the world. And whereas those men said, *Thou That destroyest this temple, and buildest it in three days*, He shews that it shall be made for ever desolate. Again they said, *He saved others, Himself He cannot save*, but He while

v. 42.

v. 40.

v. 42.

abiding on the Cross proved this most abundantly on the bodies of His servants. For if for Lazarus to rise on the fourth day was a great thing, how much for all those, who had long ago fallen asleep, at once to appear alive, which was a sign of the future Resurrection. *For many bodies of the saints which slept, arose*, it is said, *and went into the holy city, and appeared to many.* For in order that what was done might not be accounted to be an imagination, they appear, even to many, in the city. And the Centurion too then glorified God, saying, [1]*Truly this was a righteous man. And the multitudes that came together to that sight, returned beating their breasts.* So great was the power of the Crucified, that after so many mockings, and scoffs, and jeers, both the centurion was moved to compunction, and the people. And some say that there is also a martyrdom of this centurion, who after these things grew to manhood in the faith.

Matt. XXVII. 52—6.

v. 52. 53.

[1] Luke 23, 47. 48.

And many women were there beholding from afar off, which had followed Him, ministering unto Him, Mary Magdalene, and Mary the mother of James, and Joses, and the mother of Zebedee's sons.

v. 55. 56.

These things the women see done, these who were most inclined to feel for Him, who were most of all bewailing Him. And mark how great their assiduity. They had followed Him ministering to Him, and were present even unto the time of the dangers. Wherefore also they saw all; how He cried, how He gave up the Ghost, how the rocks were rent, and all the rest.

And these first see Jesus; and the sex that was most condemned, this first enjoys the sight of the blessings, this most shews its courage. And when the disciples had fled, these were present. But who were these? His mother, for she is called [mother] of James[a], and the rest. But another Evangelist[2] saith, that many also lamented over the things that were done, and smote their breasts, which above all shews the cruelty of the Jews, for that they gloried in

[2] Luke 22, 48.

[a] In Hom. v. he maintains her perpetual virginity; "how then, you will say, are James and others called His brethren? In the same way as Joseph himself too was considered the Husband of Mary." This is at least consistent with the explanation given in the spurious Homilies 'on the Annunciation,' Ben. t. ii. p. 797. And 'on the women bearing spices,' t. ii. p. 159, Appendix, that she was the *step-mother* of James. Theodoret, on Gal. i. 19. rejects this view, and makes them sons of Cleopas by her sister.

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things for which others were lamenting, and were neither moved by pity, nor checked by fear. For indeed the things that were done were of great wrath, and were not merely signs, but signs of anger all of them, the darkness, the cloven rocks; the veil rent in the midst, the shaking of the earth, and great was the excess of the indignation.

v. 57. 58. *But Joseph went, and begged the Body.* This was Joseph, who was concealing his discipleship of late; now however he had become very bold after the Death of Christ. For neither was he an obscure person, nor of the unnoticed; but one of the Council, and highly distinguished; from which circumstance especially one may see his courage. For he exposed himself to death, taking upon him enmity with all, by his affection to Jesus, both having dared to beg the Body, and not having desisted until he obtained It. But not by taking It only, nor by burying It in a costly manner, but also by laying It in his own new tomb, he sheweth his love, and his courage. And this was not so ordered without purpose, but so there should not be any bare suspicion, that one had risen instead of another.

v. 61. *And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.* For what purpose do these wait by it? As yet they knew nothing great, as was meet, and high about Him, wherefore also they had brought ointments, and were waiting at the tomb, so that if the madness of the Jews should relax, they might go and embrace the Body. Seest thou women's courage? seest thou their affection? seest thou their noble spirit in money? their noble spirit even unto death?

Let us men imitate the women; let us not forsake Jesus in temptations. For they for Him even dead spent so much and exposed their lives, but we (for again I say the same things) neither feed Him when hungry, nor clothe Him when naked, but seeing Him begging, we pass Him by. And yet if ye saw Himself, every one would strip himself of all his goods. But even now it is the same. For He Himself has said, I am he. Wherefore then dost thou not strip thyself of all? For indeed even now thou hearest Him say, Thou doest it unto Me; and there is no difference whether thou givest to this man or to Him; thou hast

nothing less than these women that then fed Him, but even much more. But be not perplexed! For it is not so much to have fed Him appearing in His own Person, which would be enough to prevail with a heart of stone, as (because of His mere word) to wait upon the poor, the maimed, him that is bent down. For in the former case, the look and the dignity of Him Who appears divides with thee that which is done; but here the reward is entire for thy benevolence; and there is the proof of the greater reverence towards Him, when at His mere word waiting upon thy fellow-servant thou refreshest him in all things. Refresh him, and believe Him, Who receiveth it, and saith, Thou givest to Me. For unless thou hadst given to Him, He would not have counted thee worthy of a kingdom. If thou hadst not turned away from Him, He would not have sent thee to hell, if thou hadst overlooked a chance person; but because it is He Himself that is despised, therefore great is the blame. MATT. XXVII. 61.

Thus also Paul persecuted Him, in persecuting them that are His; wherefore too He said, *Why*[1] *persecutest thou Me?* Thus therefore let us feel, as bestowing on Christ Himself when we bestow. For indeed His words are more sure than our sight. When therefore thou seest a poor man, remember His words, by which He declared, that it is He Himself Who is fed. For though that which appears be not Christ, yet in this man's form Christ Himself receiveth and beggeth. [1] Acts 9, 4.

But art thou ashamed to hear that Christ beggeth? Rather be ashamed when thou dost not give to Him begging of thee. For this is shame, this is vengeance and punishment. Since for Him to beg is of His goodness, wherefore we ought even to glory therein; but for thee not to give, is of thy inhumanity. But if thou believe not now, that in passing by a poor man that is a believer, thou passest by Him, thou wilt believe it then, when He will bring thee into the midst and say, *Inasmuch*[2] *as ye did it not to these, ye did it not to Me.* But God forbid that we should so learn it, and grant rather that we may believe now, and bring forth fruit, and hear that most blessed Voice that bringeth us into the Kingdom. [2] Matt. 25, 45.

But perhaps some one will say, "Thou art every day

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discoursing to us of almsgiving and humanity." Neither will I cease to speak of this. For if ye had attained to it, in the first place, not even so ought I to desist, for fear of making you the more remiss; yet had ye attained, I might have relaxed a little; but if ye have not arrived even at the half; say not these things to me, but to yourselves. For indeed thou doest the same in blaming me, as if a little child, hearing often of the letter Alpha, and not learning it, were to blame its teacher, because he is continually and for ever reminding him about it.

For who from these discourses has become more forward in the giving of alms? Who has cast down his money? Who has given the half of his substance? Who the third part? No one. How then should it be other than absurd, when ye do not learn, to require us to desist from teaching? Ye ought to do the contrary. Though we were minded to desist, ye ought to stop us and to say, we have not yet learnt these things, and how is it ye have desisted from reminding us of them? If it befel any one to suffer from his eye, and I happened to be a physician, and then having covered it up and anointed it, and having applied other treatment, I had not benefited it much, and so had desisted; would he not have come to the doors of my surgery and cried out against me, accusing me of great remissness, for that I had of myself withdrawn, while the disease remained; and if, on being blamed, I had said in reply to these things, that I had covered it up, and anointed it, would he have endured it? By no means, but would immediately have said; "And what is the advantage, if I still suffer pain." Reason thus also with respect to thy soul. But what if after having often fomented a hand that was lifeless and shrunk, I had not succeeded in mollifying it? Should I not have heard the same thing? And even now a hand that is shrunk and withered we bathe, and for this reason, until we can stretch it out perfectly, we will not desist. Would that you too were to discourse of nothing else, at home and at market, at table and at night, and as a dream. For if we were always careful about these things by day, even in our dreams we should be engaged in them.

What sayest thou? Am I for ever speaking of almsgiving?

I would wish myself that there were not great need for me to address this advice to you, but that I were to speak of the battle against the Jews, and heathens, and heretics; but when ye are not yet sound, how can any one arm you for the fight? How should he lead you to the array, yet having wounds and gashes. Since if indeed I saw you thoroughly sound in health, I should lead you forth to that battle array, and ye would see by the grace of Christ ten thousands lying dead, and their heads cast one upon another. In other books at any rate, many discourses have been spoken by us touching these things, but not even so are we able thoroughly to triumph in the victory, because of the remissness of the multitude. For when we conquer them ten thousand times over in doctrines, they reproach us with the lives of the multitude of those who join our congregations, their wounds, their diseases in their soul. MATT. XXVII. 61.

How then shall we with confidence shew you in the battle array, when ye rather do us mischief, being straightway wounded by our enemies, and made a mock of? For one man's hand is diseased, and shrunk so as not to be able to give away. How then should such a one hold a shield, and thrust it before him, and avoid being wounded by the jeers of cruelty. With others the feet halt, as many as go up to the theatres, and to the resorts of the harlot women. How shall these then be able to stand in the battle, and not to be wounded with the accusation of wantonness? Another suffers and is maimed in his eyes, not looking straight, but being full of lasciviousness, and assailing women's chastity, and overthrowing marriages. How then should this man be able to look in the face of the enemy, and brandish a spear, and throw his dart, being goaded on all sides with jeers. We may see also many suffering with the belly not less than the dropsical, when they are held in subjection by gluttony and drunkenness. How then shall I be able to lead forth these drunken men to war? With others the mouth is rotten; such are the passionate, and revilers, and blasphemers. How then shall this man ever shout in battle, and achieve any thing great and noble, he too being drunk with another drunkenness, and affording much laughter to the enemy?

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Therefore each day I go about this camp, dressing your wounds, healing your sores. But if ye ever rouse yourselves up, and become fit even to wound others, I will both teach you this art of war, and instruct you how to handle these weapons, or rather your works themselves will be weapons to you, and all men will immediately submit, if ye would become merciful, if forbearing, if mild and patient, if ye would shew forth all other virtue. But if any gainsay, then we will also add the proof of what we can shew on our part[1], bringing you forward, since now we rather are hindered (at least as to your part) in this race.

[1] τὰ παρ' ἑαυτῶν.

And mark. We say that Christ hath done great things, having made angels of men; then, when we are called upon to give account, and required to furnish a proof out of this flock, our mouths are stopped. For I am afraid, lest in the place of angels, I bring forth swine as from a stye, and horses mad with lust.

I know ye are pained, but not against you all are these things spoken, but against the guilty, or rather not even against them if they awake, but for them. Since now indeed all is lost and ruined, and the Church is become nothing better than a stable of oxen, and a fold for asses and camels, and I go round seeking for a sheep, and am not able to see it. So much are all kicking, like horses, and any wild asses, and they fill the place here with much dung, for like this is their discourse. And if indeed one could see the things spoken at each assemblage[2], by men, by women, thou wouldest see their words more unclean than that dung.

[2] σύναξιν.

Wherefore I entreat you to change this evil custom, that the Church may smell of ointment. But now, while we lay up in it perfumes for the senses, the uncleanness of the mind we use no great diligence to purge out, and drive away. What then is the advantage? For we do not so much disgrace the Church by bringing dung into it, as we disgrace it by speaking such things one to another, about gains, about merchandise, about petty tradings, about things that are nothing to us, when there ought to be choirs of Angels here, and we ought to make the Church a heaven, and to know nothing else but earnest prayers, and silence with listening.

This then let us do at any rate, from the present time, that we may both purify our lives, and attain unto the promised blessings, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory world without end. Amen. MATT. XXVII. 61.

HOMILY LXXXIX.

MATT. xxvii. 62—64.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His Disciples come and steal Him away, and say to the people, He is risen from the dead: so the last error should be worse than the first.

EVERY where deceit recoils upon itself, and against its will supports the truth. And observe. It was necessary for it to be believed that He died, and that He rose again, and that He was buried, and all these things are brought to pass by His enemies. See, at any rate, these words bearing witness to every one of these facts. *We remember*, these are the words, *that that deceiver said, when He was yet alive*, (He was therefore now dead,) *After three days I will rise again. Command therefore that the sepulchre be sealed*, (He was therefore buried,) *lest His Disciples come and steal Him away.* So that if the sepulchre be sealed, there will be no unfair dealing. For there could not be. So then the proof of His Resurrection has become incontrovertible by what ye have put forward. For because it was sealed, there was no unfair dealing. But if there was no unfair dealing, and the sepulchre was found empty, it is manifest that He is risen, plainly and incontrovertibly. Seest thou, how even against their will they contend for the proof of the truth?

But mark thou, I pray thee, the disciples' love of truth, how they conceal from us none of the things that are said by His enemies, though they use opprobrious language. Behold, at any rate, they even call Him a deceiver, and these men are not silent about that. MATT. XXVII. 65. 66.

But these things shew also their savageness, (that not even at His death did they let go their anger,) and these men's simple and truthful disposition.

But it were worth while to enquire concerning that point also, where He said, *After three days I will rise again?* For one would not find this thus distinctly stated[a], but rather the example of Jonah. So that they understood His saying, and of their own will dealt unfairly.

What then saith Pilate? *Ye have a watch, make it as sure as ye can. And they made it sure, sealing the stone, and setting the watch.* He suffers not the soldiers alone to seal; for as having learnt the things concerning Christ, he was no longer willing to cooperate with them. But in order to be rid of them, he endures this also, and saith, "Do ye seal it as ye will, that ye may not have it in your power to blame others." For if the soldiers only had sealed, they might have said, (although the saying would have been improbable and false, yet nevertheless as in the rest they cast aside shame, so in this too they might have been able to say,) that the soldiers, having given up the Body to be stolen, gave His disciples opportunity to feign the history concerning His Resurrection, but now having themselves made it sure, they are not able to say so much as this. v. 65. 66.

Seest thou how they labour for the truth against their will? For they themselves came to Pilate, themselves asked, themselves sealed, setting the watch, so as to be accusers, and refuters one of another. And indeed when should they have stolen Him? on the Sabbath? And how? for it was not lawful so much as to go out[1]. And even if they transgressed the Law, how should they have dared, who were so timid, to come forth? And how could they also have been able to persuade the multitude? By saying what? By doing what? And from what sort of zeal could

[1] Exod. 16, 29.

[a] Not to the Jews, for it was often plainly declared to the Disciples, as St. Chrysostom himself observes a little further on.

Homil. LXXXIX. they have stood in behalf of the dead? expecting what recompense? what requital? Seeing Him yet alive and merely seized, they had fled; and after His death were they likely to speak boldly in His behalf, unless He had risen again? And how should these things be reasonable? For that they were neither willing nor able to feign a resurrection, that did not take place, is plain from hence. He discoursed to them much of a Resurrection, and continually said, as indeed these very men have stated, *After three days I will rise again.* If therefore He rose not again, it is quite clear that these men (having been deceived and made enemies to an entire nation for His sake, and come to be without home and without city) would have abhorred Him, and would not have been willing to invest Him with such glory; as having been deceived, and having fallen into the utmost dangers on His account. For that they would not even have been able, unless the Resurrection had been true, to feign it, this does not so much as need reasoning.

For in what were they confident? In the shrewdness of their reasonings? Nay of all men they were the most unlearned. But in the abundance of their possessions? Nay, they had neither staff nor shoes. But in the distinction of their race? Nay, they were mean, and of mean ancestors. But in the greatness of their country? Nay, they were of obscure places. But in their own numbers? Nay, they were not more than eleven, and they were scattered abroad. But in their Master's promises? What kind of promises? For if He were not risen again, neither would those be likely to be trusted by them. And how should they endure a frantic people. For if the chief of them endured not the speech of a woman, keeping the door, and if all the rest too, on seeing Him bound, were scattered abroad, how should they have thought to run to the ends of the earth, and plant a feigned tale of a Resurrection? For if he stood not a woman's threat, and they not so much as the sight of bonds, how were they able to stand against kings, and rulers, and nations, where were swords, and gridirons, and furnaces, and ten thousand deaths day by day, unless they had the benefit of the Power and Grace[1] of Him Who rose again? Such miracles and so many were done, and none of these things

[1] ῥοπῆς

did the Jews regard, but crucified Him, Who had done them, and were they likely to believe these men at their mere word about a Resurrection? These things are not, they are not so, but the might of Him, Who rose again, brought them to pass. MATT. XXVII. 66.

[2.] But mark, I pray thee, their craft, how ridiculous it is. *We remember*, these are their words, *that That Deceiver said, while He was yet alive, After three days I will rise again.* Yet if He were a deceiver, and boastfully uttered falsehoods, why are ye afraid and run to and fro, and use so much diligence? We are afraid, it is replied, lest perchance the Disciples steal Him away, and deceive the multitude. And yet this has been proved to have no probability at all. Malice, however, is a thing contentious and shameless, and attempts what is unreasonable.

And they command it to be made sure for three days, as contending for doctrines, and being minded to prove that before that time also He was a deceiver, and they extend their malice even to His tomb. For this reason then He rose sooner, that they might not say, that He spake falsely, and was stolen. For this, His rising sooner, was open to no charge, but to be later would have been full of suspicion. For indeed if He had not risen then, when they were sitting there, and watching, but when they had withdrawn after the three days, they would have had something to say, and to speak against it, although foolishly. For this reason then He anticipated the time. For it was meet the Resurrection should take place, while they were sitting by and watching. Therefore also it was fit it should take place within the three days, since if it had been when they were passed, and the men had withdrawn, the matter would have been regarded with suspicion. Wherefore also He allowed them to seal it, as they were minded, and soldiers sat around it.

And they cared not about doing these things, and working on a Sabbath day, but they looked to one object only, their own wicked purpose, as though by that they were to succeed; which was a mark of extreme folly, and of fear now greatly dismaying them. For they who seized Him, when living, are afraid of Him when dead. And yet if He had been a mere man, they had reason to have taken courage.

HOMIL. LXXXIX. But that they might learn, that when living also He endured of His own will, what He did endure; behold, both a seal, a stone, and a watch, and they were not able to hold Him. But there was one result only, that the burial was published, and the Resurrection thereby proved. For indeed soldiers sat by it, and Jews are on the watch.

chap. xxviii. 1—3. *But in the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from Heaven, and came and rolled back the stone from the door of the tomb, and sat upon it. His countenance was like lightning, and his raiment white as snow.*

After the Resurrection came the Angel. Wherefore then came he, and took away the stone? Because of the women, for they themselves had seen Him then in the sepulchre. Therefore that they might believe that He was risen again, they see the sepulchre void of the Body. For this cause he removed the stone, for this cause also an earthquake took place, that they might be thoroughly aroused and awakened. For they were come to pour oil on Him, and these things were done at night, and it is likely that some also had become drowsy. And for what intent and cause doth

v. 5. he say, *Fear not* YE? First he delivers them from the dread, and then tells them of the Resurrection. And the YE is of one shewing them great honour, and indicating, that extreme punishment awaits them that had dared to do, what the others had dared, except they repented. For to be afraid is not for you, he means, but for them that crucified Him.

Having delivered them then from the fear both by his words, and by his appearance, (for his form he shewed bright, as bearing such good tidings,) he went on to say, *I know that ye seek Jesus the Crucified.* And he is not ashamed to call Him *crucified;* for this is the chief of the blessings.

v. 6. *He is risen.* Whence is it evident? *As He said.* So that if ye refuse to believe me, he would say, remember His words, and neither will ye disbelieve me. Then also another proof, *Come and see the place where He lay.* For this he had lifted up the stone, in order that from this too they might

receive the proof. *And tell His disciples, that ye shall see Him in Galilee.* And he prepares them to bear good tidings to others, which thing most of all made them believe. And He said well *in Galilee*, freeing them from troubles and dangers, so that fear should not hinder their faith. MATT. XXVIII. 7—10.

And they departed from the sepulchre with fear and joy. Why could this be? They had seen a thing amazing, and beyond expectation, a tomb empty, where they had before seen Him laid. Wherefore also He had led them to the sight, that they might become witnesses of both things, both of His tomb, and of His Resurrection. For they considered that no man could have taken Him, when so many soldiers were sitting by Him, unless He raised up Himself. For this cause also they rejoice and wonder, and receive the reward of so much continuance with Him, that they should first see and gladly declare, not what had been said only, but also what they beheld. Therefore after then they had departed with fear and joy, *Behold, Jesus met them, saying, All hail.* But *they held Him by the Feet*, and with exceeding joy and gladness ran unto Him, and received by the touch also, an infallible proof, and full assurance of the Resurrection. What then saith He? *Be not afraid.* Again, He Himself casts out their fear, making way for faith, *But go, tell My brethren, that they go into Galilee, and there shall they see Me.* Mark how He Himself sends good tidings to His disciples by these women, bringing to honour, as I have often said, that sex, which was most dishonoured, and to good hopes; and healing that which was diseased. v. 8. [3.] v. 9. v. 10.

Perchance some one of you would wish to be like them, to hold the feet of Jesus; ye can even now, and not His Feet and His Hands only, but even lay hold on that sacred Head, receiving the awful mysteries with a pure conscience. But not here only, but also in that Day, ye shall see Him, coming with that unspeakable glory, and the multitude of the Angels, if ye are disposed to be humane; and ye shall hear not these words only, *All hail!* but also those others, [1]*Come, ye blessed of My Father, inherit the Kingdom prepared for you before the foundation of the world.* [1] Matt. 25, 34.

Be ye therefore humane, that ye may hear these things; and ye women, that wear gold, who have looked on the

Homil. LXXXIX. running of these women, at last, though late, lay aside the disease of the desire for golden ornaments. So that if ye are emulous of these women, change the ornaments which ye wear, and clothe yourselves instead with almsgiving. What is the use, I pray you, of these precious stones, and of the garments spangled with gold? "My soul," you say, "is glad, and is pleased with these things." I asked thee the profit, but thou tellest me the hurt. For nothing is worse than being taken up with these things, and delighting in them, and being riveted to them. For more bitter is this grievous slavery, when any one finds delight even in being a slave. For in what spiritual matter will she ever be diligent as she ought; when will she laugh to scorn, as she should, the things of this world, who thinks it a worthy matter for joy, that she hath been chained in gold? For he that continues in prison, and is pleased, will never desire to be set free; as indeed neither will this woman; but as having become a kind of captive to this wicked desire, she will not endure so much as to hear spiritual language with becoming desire and diligence, much less to engage in such work.

What then is the profit of these ornaments and this luxury? I pray thee. "I am pleased with them," thou sayest. Again thou hast told of the hurt and the ruin. "But I enjoy also," thou sayest, "much honour from the beholders." And what is this? This is the occasion of another destruction, when thou art lifted up to haughtiness, to arrogance. Come now, since thou hast not told me of the profit, bear with me while I tell thee of the mischiefs. What then are the mischiefs resulting therefrom? Anxiety, which is greater than the pleasure. Wherefore many of the beholders, these I mean of the grosser sort, derive more pleasure from it, than she who wears the gold. For thou indeed deckest thyself with anxiety, but they, without this, feast their eyes.

Moreover, there are other things again, the debasing of the soul, the being looked upon with envy on all sides. For the neighbouring women stung by it, arm themselves against their own husbands, and stir up against thee grievous wars. Together with these things, the fact that all one's leisure and anxiety are spent on this object;

that one doth not apply one's self earnestly to spiritual achievements; that one is filled with haughtiness, arrogance, and vain-glory; that one is riveted to the earth, and loses one's wings, and instead of an eagle, becometh a dog or a swine. For having given up looking up into Heaven, and flying thither, thou bendest down to the earth like the swine, being curious about mines and caverns, and having an unmanly and base soul. But dost thou, when thou appearest, turn towards thee the eyes of them at the market-place? Well then; for this very reason, thou shouldest not wear gold, that thou mayest not become a common gazing stock, and open the mouths of many accusers. For none of those whose eyes are toward thee admireth thee, but they jeer at thee, as fond of dress, as boastful, as a carnal woman. And shouldest thou enter into a church, thou goest forth, without getting any thing but countless jeers, and revilings, and curses, not from the beholders only, but also from the Prophet. For straightway Isaiah[1], that hath the fullest voice of all, as soon as he hath seen thee, will cry out, *These things saith the Lord against the princely daughters of Sion; because they walked with a lofty neck, and with winkings of the eyes, and in their walking, trailing their garments, and mincing at the same time with their feet; the Lord shall take off their bravery, and instead of a sweet smell there shall be dust, and instead of a stomacher, thou shalt gird thyself with a cord.*

MATT. XXVIII. 10.

[1] see Isa. 3, 16—24.

These things for thy gorgeous array. For not to them only are these words addressed, but to every woman that doeth like them. And Paul again with him stands as an accuser, telling Timothy to charge the women, [2]*not to adorn themselves with broidered hair, or gold, or pearls, or costly array.* So that every where the wearing of gold is hurtful, but especially when thou art entering into a church, when thou passest through the poor. For if thou wert exceedingly anxious to bring an accusation against thyself, thou couldest not put on any other array than this visage of cruelty and inhumanity. Consider at any rate how many hungry bellies thou passest by with this array, how many naked bodies with this satanical display. How much better to feed hungry souls, than to bore through the lobes of thy ears, and

[2] 1 Tim. 2, 9.

[4.]

Homil. LXXXIX.

to hang from them the food of countless poor for no purpose or profit. What is to be rich a commendation? What is to wear gold a praise? Though it be from honest earnings that these things are put on you, even so what thou hast done is a very heavy charge against thee; but when it is moreover from dishonesty, consider the exceeding greatness of it.

But dost thou love praises and honour? Strip thyself therefore of this ridiculous clothing, and then all will admire thee; then shalt thou enjoy both honour and pure pleasure; since now at any rate thou art overwhelmed with jeers, working for thyself many causes of vexation arising out of these things. For should any of these things be missing, consider how many are the evils that have their birth therefrom; how many maidservants are beaten, how many men put to trouble, how many led to execution, how many cast into prison. And trials arise hence, and actions, and countless curses and accusations against the wife from the husband, against the husband from her friends, against the soul from itself. "But it will not be lost." In the first place, this is not easy to secure, but even if it be kept safe constantly, yet by being kept, it occasions much anxiety and care, and discomfort, and no advantage.

εἰσαγωγαὶ

For what kind of profit arises from hence to the house? What advantage to the woman herself who wears it? No advantage indeed, but much unseemliness, and accusation from every quarter? How wilt thou be able to kiss Christ's Feet, and cling to them, when thus dressed? From this adorning He turneth away. For this cause He vouchsafed to be born in the house of the carpenter, or rather not even in that house, but in a shed, and a manger. How then wilt thou be able to behold Him, not having beauty that is desirable in His eyes, not wearing the array that is lovely before Him, but what is hateful. For he that cometh unto Him must not deck himself out with such garments, but be clothed with virtue.

Consider what after all these jewels are. Nothing else than earth and ashes. Mix water with them, and they are clay. Consider and be ashamed to make clay thy master, forsaking all, and abiding by it, and carrying and bearing it

about, even when thou enterest into a church, when most of all thou oughtest to flee from it. For neither for this cause was the church built, that thou shouldest display therein these riches, but spiritual riches. But thou, as though thou wert entering into a pompous procession, thus deckest thyself out on every side, imitating the women on the stage, even so dost thou carry about in profusion that ridiculous mass. MATT. XXVIII. 10.

Therefore, I tell thee, thou comest for mischief to many, and when the congregation is dismissed, in their houses, at their tables, one may hear the more part describing these things. For they have left off saying, thus and thus said the Prophet and the Apostle, and they describe the costliness of your garments, the size of your precious stones, and all the other unseemliness of them that wear these things.

This makes you backward in almsgiving, and your husbands. For one of you would not readily consent to break up one of these ornaments to feed a poor man. For when thou wouldest choose even thyself to be in distress rather than to behold these things broken to pieces, how shouldest thou feed another at the cost of them?

For most women feel towards these things, as to some living beings, and not less than towards their children. "God forbid," thou sayest. Prove me this then, prove it by your works, as now at least I see the contrary. For who ever of those that are completely taken captive, by melting down these things, would rescue a child's soul from death? And why do I say a child's? Who hath redeemed his own soul thereby, when perishing? Nay, on the contrary, the more part even set it to sale for these things every day. And should any bodily infirmity take place, they do every thing, but if they see their soul depraved, they take no such pains, but are careless both about their children's soul, and their own soul, in order that these things may remain to rust with time.

And whilst thou art wearing jewels worth ten thousand talents, the member of Christ hath not the enjoyment so much as of necessary food. And whereas the common Lord of all hath imparted to all alike of heaven, and of the things in Heaven, and of the Spiritual Table, thou dost not impart

Homil. LXXXIX. to Him even of perishing things, on purpose that thou mayest continue perpetually bound with these grievous chains.

Hence the countless evils, hence the jealousies, hence the fornications of the men, when ye prepare them to cast off self-restraint, when ye teach them to take delight in these things with which the harlot women deck themselves. For this cause they are so quickly taken captive. For if thou hadst instructed him to look down upon these things, and to take delight in chastity, godly fear and humility, he would not have been so easily taken by the shafts[1] of fornication. For the harlot is able to adorn herself in this way even to a greater degree than this, but with those other ornaments not so. Accustom him then to take delight in these ornaments, which he cannot see placed on the harlot. And how wilt thou bring him into this habit? If thou take off these, and put on those others, so shall both thy husband be in safety, and thou in honour, and God will be propitious to you, and all men will admire you, and ye will attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, world without end. Amen.

[1] πτεροῖς

HOMILY XC.

MATT. xxviii. 11—14.

Now when they were going, behold, some of the watch came into the city, and declared unto the chief priests all the things that were done. And when they had assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept, and if this come to the governor's ears, we will persuade him, and secure you.

FOR the sake of these soldiers that earthquake took place, in order to dismay them, and that the testimony might come from them, which accordingly was the result. For the report was thus free from suspicion, as proceeding from the guards themselves. For of the signs some were displayed publicly to the world, others privately to those present on the spot; publicly for the world was the darkness, privately the appearance of the Angel, the earthquake. When then they came and shewed it, (for truth shines forth, being proclaimed by its adversaries,) they again gave money, that they might say, as it is expressed, *that His disciples came and stole Him.*

How did they steal Him? O most foolish of all men! For because of the clearness and conspicuousness of the truth, they are not even able to make up a falsehood. For indeed what they said was highly incredible, and the falsehood had not even speciousness. For how, I ask, did the disciples steal Him, men poor and unlearned, and not venturing so much as to shew themselves? What? was not a seal put upon it? What? were there not so many

Homil. XC.

watchmen, and soldiers, and Jews stationed round it? What? did not those men suspect this very thing, and take thought, and break their rest, and are in anxiety about it? And wherefore moreover did they steal It? That they might feign the doctrine of the Resurrection? And how should it enter their minds to feign such a thing, men who were well content to be hidden and to live? And how could they remove the stone that was made sure? how could they have escaped the observation of so many? Nay, though they had despised death, they would not have attempted without purpose, and fruitlessly to venture in defiance of so many who were on the watch. And that moreover they were timorous, what they had done before shewed clearly; at least, when they saw Him seized, all rushed away from Him. If then at that time they did not dare so much as to stand their ground when they saw Him alive, how when He was dead could they but have feared such a number of soldiers? What? was it to burst open a door? Was it that one should escape notice? A great stone lay upon it, needing many hands to move it.

[1] Matt. 27, 64.

They were right in saying, [1]*So the last error shall be worse than the first*, making this declaration against themselves, for that, when after so much mad conduct they ought to have repented, they rather strive to outdo their former acts, feigning absurd fictions; and as, when He was alive, they purchased His Blood, so when He was dead and risen again, they again by money were striving to undermine the evidence of His Resurrection. But do thou mark, I pray thee, how by their own doings they are caught every where. For if they had not come to Pilate, nor asked for the guard, they would have been more able to act thus impudently, but as it was, not so. For indeed, as though they were labouring to stop their own mouths, even so did they all things. For if the disciples had not strength to watch with Him, and that, though upbraided by Him, how could they have ventured upon these things? And wherefore did they not steal Him before this, but when ye were come? For if they had been minded to do this, they would have done it, when the Tomb was not yet guarded on the first night, when it was to be done without danger, and in security. For it was on the Sabbath

that they came and begged of Pilate to have the watch, and kept guard, but during the first night none of these was present by the sepulchre. MATT. XXVIII 15.

[2.] And what mean also the napkins that were stuck on with the myrrh; for Peter saw these lying. For if they had been disposed to steal, they would not have stolen the Body naked, not because of dishonouring It only, but in order not to delay and lose time in stripping It, and not to give them that were so disposed opportunity to awake and seize them. Especially when it was myrrh, a drug that adheres so to the body, and cleaves to the clothes, whence it was not easy to take the clothes off the Body, but they that did this needed much time, so that from this again, the tale of the theft is improbable.

What? did they not know the rage of the Jews? and that they would vent their anger on them? And what profit was it at all to them, if He had not risen again?

So these men, being conscious that they had made up all this tale, gave money, and said, *Say ye these things, and we will persuade the governor.* For they desire that the report should be published, fighting in vain against the truth; and by their endeavours to obscure it, by these even against their will they occasioned it to appear clearly. For indeed even this establishes the Resurrection, the fact I mean of their saying, that the Disciples stole Him. For this is the language of men confessing, that the Body was not there. When therefore they confess the Body was not there, but the stealing It is shewn to be false and incredible, by their watching by It, and by the seals, and by the timidity of the Disciples, the proof of the Resurrection even hence appears incontrovertible.

Nevertheless, these shameless and audacious men, although there were so many things to stop their mouths, *Say ye*, these are their words, *and we will persuade, and will secure you.* Seest thou all depraved? Pilate, for he was persuaded? the soldiers? the Jewish people? But marvel not, if money prevailed over soldiers. For if with His disciple it shewed its might to be so great, much more with these.

And this saying is commonly reported, it is said, *until* v. 15.
this day. Seest thou again the Disciples' love of truth, how

Homil. XC. they are not ashamed of saying even this, that such a report prevailed against them.

v. 16.17. *Then the eleven Disciples went away into Galilee, and some worshipped, and some when they saw Him doubted.*

This seems to me to be the last appearance in Galilee, when He sent them forth to baptize. And if *some doubted*, herein again admire their truthfulness, how they conceal not even their shortcomings up to the last day. Nevertheless, even these are assured by their sight.

What then saith He unto them, when He seeth them?

v. 18. *All power is given unto Me in heaven and in earth.* Again He speaketh to them more after the manner of man, for they had not yet received the Spirit, Which was able to raise

v. 18.19. them on high. *Go ye, make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;* giving the one charge with a view to doctrine, the other concerning commandments. And of the Jews He makes no mention, neither brings forward what had been done, nor upbraids Peter with his denial, nor any one of the others with their flight, but having put into their hands a summary of the doctrine, that expressed by the form of Baptism, commands them to pour forth over the whole world.

After that, because he had enjoined on them great things,

v. 20. to raise their courage, He says, *Lo! I am with you always, even unto the end of the world.* Seest thou His own proper power again? Seest thou how those other things also were spoken for condescension? And not with those men only did He promise to be, but also with all that believe after them. For plainly the Apostles were not to remain here unto *the end of the world;* but he speaks to the believers as to one body. For tell me not, saith He, of the difficulty of the things; for *I am with you*, Who make all things easy. This He said to the Prophets also in the Old Testament

Jer. 1, 6. 8. continually, as well to Jeremiah objecting his youth, as to

Exod. 4, 10. 12. Moses and Ezekiel shrinking from the office, *I am with you*, this here also to these men. And mark, I pray thee, the

Ezek. 2. and 3. excellence of these, for the others, when sent to one nation, often excused themselves, but these said nothing of the

sort, though sent to the world. And He reminds them also of the consummation, that He may draw them on more, and that they may look not at the present dangers only, but also at the good things to come that are without end. MATT. XXVIII. 20.

"For the irksome things, saith He, that ye will undergo are finished together with the present life, since at least even this world itself shall come to an end, but the good things which ye shall enjoy remain immortal, as I have often told you before." Thus having invigorated and roused their minds, by the remembrance of that Day, He sent them forth. For that Day to them that live in good works is to be desired, even as on the other hand to those in sin, it is terrible as to the condemned.

But let us not fear only, and shudder, but let us change too, while there is opportunity, and let us rise out of our wickedness, for we can, if we be willing. For if before grace many did this, much more after grace. For what [3.] grievous thing are we enjoined? to cleave mountains asunder? to fly into the air? or to cross the Tuscan sea? By no means, but a way of life so easy, as not so much as to want any instruments, but a soul and purpose only. For what instruments had these Apostles, who effected such things? Did they not go about with one vestment, and unshod? and they got the better of all.

For what is difficult of the injunctions? Have no enemy. Hate no man. Speak ill of no man. Nay, the opposites of these things are the greater hardships. But He said, you reply, Throw away thy money. Is this then the grievous thing? In the first place, He did not command, but advised it. Yet even if it were a command, what is it grievous not to carry about burthens and unseasonable cares?

But oh covetousness! All things are become money; for this cause all things are turned upside down. If any one declares another happy, he mentions this; should he pronounce him wretched, hence is derived the description of wretchedness. And all reckonings are made on this account, how such an one gets rich, how such an one gets poor. Should it be military service, should it be marriage, should it be a trade, should it be what you will that any man takes in hand, he does not apply to what is proposed, until he see

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these riches are coming in rapidly upon him. After this shall we not meet together and consult how we shall drive away this pest? Shall we not regard with shame the good deeds of our fathers? of the three thousand, of the five thousand, who had all things common?

What is the profit of this present life, when we do not use it for our future gain? How long do ye not enslave the Mammon that hath enslaved you? How long are ye slaves of money? How long have ye no love for liberty, and do not rend in pieces the bargains of covetousness? But while, if ye should have become slaves of men, you do all things, if any one should promise you liberty; yet being captives of covetousness, ye do not so much as consider how ye may be delivered from this bitter bondage. And yet the one were nothing terrible, the other is the most bitter tyranny.

Consider how great a price Christ paid for us. He shed His own Blood; He gave up Himself. But ye, even after all this, are grown supine; and the most grievous thing of all is, that ye even take delight in the slavery, ye luxuriate in the dishonour, and that, from which ye ought to flee, is become an object of desire to you.

But since it is right not only to lament and to blame, but also to correct, let us see from what cause this passion and this evil have become an object of desire to you. Whence then, whence hath this come to be an object of desire? Because, thou sayest, it makes me to be in honour and in security. In what kind of security, I pray thee? In the confidence, not to suffer hunger, nor cold, not to be harmed, not to be despised. Wilt thou then, if we promise thee this security, refrain from being rich? For if it is for this that riches are an object of desire, if it be in your power to have security without these, what need hast thou of these any more? "And how is it possible," thou sayest, "for one who is not rich to attain to this?" Nay, how is it possible (for I say the opposite thing) if one is rich? For it is necessary to flatter many, both rulers and subjects, and to entreat countless numbers, and to be a base slave, and to be in fear and trembling, and to regard with suspicion the eyes of the envious, and to fear the tongues of false accusers, and the desires of other covetous men. But

poverty is not like this, but altogether the contrary. It is a place of refuge and security, a calm harbour, a wrestling ground, and school of exercise to learn self-command, an imitation of the life of angels. MATT. XXVIII. 20.

Hear these things, as many as are poor; or rather also, as many as desire to be rich. It is not poverty that is the thing to be feared, but the not being willing to be poor. Account poverty to be nothing to fear, and it will not be to thee a matter for fear. For neither is this fear in the nature of the thing, but in the judgment of feeble-minded men. Or rather, I am even ashamed that I have occasion to say so much concerning poverty, to shew that it is nothing to be feared. For if thou practise self-command, it is even a fountain to thee of countless blessings. And if any one were to offer thee sovereignty, and political power, and wealth, and luxury, and then having set against them poverty, were to give thee thy choice to take which thou wouldest, thou wouldest straightway seize upon poverty, if indeed thou knewest the beauty thereof.

[4.] And I know that many laugh, when these things are said; but we are not troubled; but we require you to stay, and soon ye will give judgment with us. For to me poverty seems like some comely, fair, and well-favoured damsel, but covetousness like some monster-shaped woman, some Scylla or Hydra, or some other like prodigies feigned by fabulous writers.

For bring not forward, I pray thee, them that accuse poverty, but them that have shone thereby. Nurtured in this, Elias was caught up in that blessed assumption. With this Eliseus shone; with this John; with this all the Apostles; but with the other, Ahab, Jezebel, Gehazi, Judas, Nero, Caiaphas, were condemned.

But if it please you, let us not look to those only that have been glorious in poverty, but let us observe the beauty itself of this damsel. For indeed her eye is clear and piercing, having nothing turbid in it, like the eye of covetousness, which is at one time full of anger, at another sated with pleasure, at another troubled by incontinence. But the eye of poverty is not like this, but mild, calm, looking kindly on all, meek, gentle, hating no man, shunning no man.

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For where there are riches, there is matter for enmity, and for countless wars. The mouth again of the other is full of insults, of a certain haughtiness, of much boasting, cursing, deceit; but the mouth and the tongue of this are sound, filled with continual thanksgiving, blessing, words of gentleness; of affection, of courtesy, of praise, of commendation. And if thou wouldest see also the proportion of her members, she is of a goodly height, and far loftier than wealth. And if many flee from her, marvel not at it, for indeed so do fools from the rest of virtue.

But the poor man, thou wilt say, is insulted by him that is rich. Again thou art declaring to me the praise of poverty. For who, I pray thee, is blessed, the insulter, or the insulted; It is manifest that it is the insulted person. But then, the one, covetousness, urges to insult the other; poverty persuades to endure. "But the poor man suffers hunger," thou wilt say. Paul also suffered hunger, and was in famine[1]. "But he has no rest." Neither [2]*had the Son of Man where to lay His Head.*

[1] 1 Cor. 4, 11. 2 Cor. 11, 27. Phil. 4, 12.

[2] Matt. 8, 20.

Seest thou how far the praises of poverty have proceeded, and where it places thee, to what men it leads thee on, and how it makes thee a follower of the Lord? If it were good to have gold, Christ, Who gave the unutterable blessings, would have given this to His disciples. But now so far from giving it them, he forbad them to have it. Wherefore Peter also, so far from being ashamed of poverty, even glories in it, saying, [3]*Silver and gold have I none; but what I have give I thee.* And who of you would not have desired to utter this saying? Nay, we all would extremely, perhaps some one may say. Then throw away thy silver, throw away thy gold. "And if I throw it away, thou wilt say, shall I receive the power of Peter?" Why, what made Peter blessed, tell me? Was it indeed to have lifted up the lame man? By no means, but the not having these riches, this procured him Heaven. For of those that wrought these miracles, many fell into hell, but they, who did those good things, attained a Kingdom. And this you may learn even of Peter himself. For there were two things that he said, *Silver and gold have I none;* and, *In the Name of Jesus Christ rise up and walk.*

[3] Acts 3, 6.

Which sort of thing then made Him glorious and blessed, the raising up the lame man, or the casting away his money? And this you may learn from the Master of the conflicts Himself. What then doth He Himself say to the rich man seeking eternal life? He said not, "raise up the lame," but, *Sell*[1] *thy goods, and give to the poor, and come and follow Me, and thou shalt have treasure in Heaven.* And Peter again said not, "Behold, in Thy Name we cast out devils;" although he was casting them out, but, [2]*Behold, we have forsaken all and followed Thee, what shall we have?* And Christ again, in answering this Apostle, said not, "If any man raise up the lame," but, [3]*Whosoever hath forsaken houses or lands, shall receive an hundredfold in this world, and shall inherit everlasting life.* MATT. XXVIII. 20.

[1] Matt. 19, 21.

[2] ib. v. 27.

[3] ib. v. 29.

Let us also then emulate this man, that we may not be confounded, but may with confidence stand at the Judgment-seat of Christ; that we may win Him to be with us, even as He was with His Disciples. For He will be with us, like as He was with them, if we are willing to follow them, and to be imitators of their life and conversation. For in consequence of these things God crowns, and commends men, not requiring of thee to raise the dead, or to cure the lame. For not these things make one to be like Peter, but the casting away one's goods, for this was the Apostle's achievement.

But dost thou not find it possible to cast them away? In the first place, I say, it is possible; but I compel thee not, if thou art not willing, nor constrain you to it; but this I entreat, to spend at least a part on the needy, and to seek for yourselves nothing more than is necessary. For thus shall we both live our life here without trouble, and in security, and enjoy eternal life; unto which God grant we all may attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, together with the Father and the Holy Ghost, now and always, and world without end. Amen.

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N.B. These passages of St. Matthew are quoted incidentally, *in addition* to the general Commentary.

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